¶ The Christen state of Matrymonye, wherein housebandes and wyues maye lerne to kepe house together wyth loue.

(2)

¶ The original of holy wedlok: whā, wher, how, & of whom it was institu= ted & ordeined: what it is: how it ought to proceade: what be the occasiōs, fruite and commodities thereof. Contrarye wyse: how shameful & horrible a thig whoredom and aduoutry is: How one ought also to chose him a mete & conue nient spouse to kepe and increase the mutual loue, trueth and dewty of wedloke: and how maryed fol= kes should bringe vp theyr children in the feare of God.

Set forthe by Myles Couerdale.

¶ Wedlock is to be had in honoure a= monge all men, and the bed vndefyled. As for whore keepers and ads uouterers, God shall iudge them. Hebre. xiii.

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¶ The begynnynge and fyrste originall of holy wedlok, whan, where, howe, and by whome it was ordeyned and instituted.

¶ The fyrst Chapter.

WHan our lorde Jesus Christ in the.xix.of Mathew, was spoke to in certayne poyntes concernyng wedlock, he had a respecte behynde him into the olde Testament, and gaue answere out of Moses, that he sayde, howe that wedlock at the begynninge was ordeyned of God hymselfe. For asmuch therfore as I now also am mynded to speake of the begynnynge, and fyrst originall of holy wedlock, I know no better, thē in lyke maner to stablysh the same out of ꝑ right excellēt prophet of God Moses, who writeth and testyfyeth in the seconde Cha. of his fyrst boke, that God made the manne Adam altogether perfecte, set him in the paradyse, or garden of pleasure. and afterward said immediatly: It is not good that man shoulde be alone, I wyll make him a felowe helper to stand next by him. For whan the Lorde had shapen man oute of the

the place Gene.ii. playnely declared

erthe, he bzoughte vnto hym all maner of beastes, that he myghte geue euerye one his right name how it shuld be cal led, and that he might loke vpon them. But amonge them all founde he none apte to be ioyned vnto hymselfe, none that he coulde set his hart vpon: none lyke him self, none ꝓ he might dwel by as by an helper and cõfozter. And vpõ this, said god: It is not good, that mã shuld be alone. And therfoze determyned he with him selfe to make an helpe and cõfozt vnto mã. In the which pzocesse we perceaue all ready, wher holy wedlock was instituted, namely in the paradise ⁊ garden of pleasure: yea, and whan it was ozdained euẽ in ꝓ begynning of the wozld, befoze the fal of mã in all pzosperitie. Of whõ also it was instituted, euẽ of no angel oz man, but of god him self doutlesse to mãs great confozt and helpe. Foz in as muche as God him selfe saith: It is not good foz man to be alone. It folowth that it is good foz man to haue his owne lawful mate. As foz that euel which sometime is sene and founde amõge maried persones it cõmeth not chefely of holy wedlock, but of ꝯ mysusinge therof, and because men do not as God cõmaundeth and as they shuld do.

Wedlok was instituted of God in paradyse.

Now wil we farther cõsidze how god

dyd

did institute holy wedlok, & he him selfe made a companion for man, & brought hi a wife. It folowth thus in Moses. Then the lord God caste a slombre on Adā, & he slept. And he toke oute one of his ribbes, & instede therof he fylled vp the place with flesh. And thus did god make the woman, out of the ribbe that he had takē from Adā. Of this maner dyd god make for mā a cōpanion lyke vnto him selfe & mete for him. Here now ought we to consider the occasion why God made ỹ womā out of the slepyng mā, & not while he was awake of the rybbe, and not as wel of the erth, as he had made mā before. For al this serueth to the declaracion of our purpose. First in the slepe of Adam, dyd he set forth ỹ death of Christ, out of ỹ which (vnto ỹ same lord Christ) there is prepared a pure & holy spouse in the fountayne of water thorowe the worde as Paule saith to the Ephesians ỹ. v. ca. of such healthe and grace of god should maried folkes also haue vnderstandig & knowledge. Moreouer his myndc is to signifie vnto vs that in taking holy wedlock in hand, all tentacions should slepe. The ordinaūce, regard, and feare of God, ought to toyne them together, that are disposed to mary. The womā was takē from & out of the syde of man

The creacīō of ỹ woman.

and not frō the erth, leſt any mā ſhuld thinke that he had gottē his wyfe out of the myre: but to cōſidre, ꝓ the wyfe is the huſbandes fleſhe & bone, & therfore to loue her. yet was ſhe not made of ꝓ head. For the huſbāde is the head & maſter of the wyfe. Neither was ſhe made of the fete (as though thou migh teſt ſpurne her away from the, and no thinge regarde her) but euen out of thy ſyde, as one that is ſet next vnto mā, to be his helpe & companion. And as the bone of the fleſh is ſtrōge ſo ought the huſbande to be the ſtrength, helpe, and cōforte of the wife. Therfore was ſhe alſo taken & created out of the ribbe or bone, and not out of the fleſhe.

But in the circumſtaunce that folo-weth, ſhall euery thing be more plaine afterwarde. For now it folowеth how God gaue the womā vnto man, & how that he receaued and toke her. God brought the womā vnto Adam, and as it is euident in the firſt chap. he bleſ-ſed them, and ſayd vnto them: Grow we and multiplye and fil the erth. Out of ꝓ which wordes we may perceaue cle-rely ꝓ god was the firſt cauſer of wed-loke, & firſt did knit thē together, and bleſſed them. Now as ſone as the wo-man was brought vnto Adam, & geuen vnto him, he ſaid immediatlye: thys is

Adam, & Eue wer maryed together.

one

one bone of my bones, and flesche of my flesch. Afore did Adam behold, and considre al beastes and lyuynge creatures here vpō earth, and gaue euery one his peculiar name accordīng to his kynde, but amonge al thinges liuing, he fonde none, to whō he might beare an hearte and minde, namely to dwel by it, to loue it, and of it to procreate one lyke vnto him selfe. And therfore is it reason, that with fire they be punyshed vnto death, which (agaīst al kinde & nature of man) haue to do with beastes & not onely with woman.

As soone now as the womā was set before Adā, he knowlegeth immediatly, that she was for his purpose, ỹ he lyked her wel, and that he coulde finde in his hert to loue her, as one that was of his own kynde, of his own bloude, flesch of his flesch, and bone of his bone. For though he slept whan the woman was created out of his ribbe, yet sawe he wel ỹ she was lyke hym, & such one as he hitherto had not fonde amōge all other liuynge creatures. And also had planted in them the kynde, the loue, the hert, the inclinacion, & natural affeccīō that it besemeth ỹ one to haue toward the other. Lyke as Adā now had geuē al other beastes their names according to the first originall, and operacion of

Occasiō cōsent in age.

their kynd, ſo geueth he now a name al ſo vnto ỹ wife, and calleth her Iſcha, that is to ſay, of man, becauſe ſhe was taken out of man.

Then foloweth it further in Moſes. For this cauſe ſhal a man leaue his father and mother, & cleue vnto his wife, and they two ſhall be into one fleſhe. These wordes doth Adā, or eis Moſes ſpeake yet out of ỹ mouth of God, and therby declareth the duetie, knot, & co-

The knot & couenaunt of mariage,

uenāt of maried folkes, namely, that ỹ highcſt loue, bonde and vnitie amonge them ſhuld be this, that no mā ſeparate them a ſunder, but onely death. Thys declareth he with two ſpecial pointes. Firſt there is no mā next vnto god dearer vnto vs by al reaſō then is our father & mother. But whā they wil make diſcorde betwene maried folkes, God commaundeth a man in that behalfe to forſake father and mother, and to kepe him to his wife. The loue therefore in mariages ought to be next vnto god, aboue al loues. The ſecōd: They. ii. ſaith he, ſhalbe into one fleſhe, that is to ſay, one body. Now like as ỹ greateſt loue, the moſt excellent and vnpaynful ſeruyce, diligence and erneſt labour, is in ỹ partes of a mās body, one doyng for another, one louing, defēding, helping and forbearing another, ſuffryng alſo

lyke

like ioye and payne one with another. Euen so ought it to be betwene mā and womā in wedlok. And lyke as the partes of a mās body seperate not thē selues one frō another afore death, euē so must wedlok be a knot vnlosable. And lyke as the partes of a mās body, whā they are sundred one frō another, conceaue an exceadig great āguish dolour & paine, euē so ought it to be an exceading grefe for maried folkes to be sepe rated. And thus Moses ouer & besides ỹ he declareth the first originall of holy wedlok, layeth also the foūdacion of lawes matrimonial, out of the which all other statutes are taken. After ỹ fal of Adā & Eue ther was nothig added further vnto wedlok, nether altred i those thiges that wer ordeyned, sauing that by reasō of the kal & sinne, ther was sorow & paine laied vpō thē both & vpon vs all. For vnto man it was sayde: In the swet of thy face shalt thou eate thy bred. &c. And vnto the womā said god, I wyl surely increase thy sorow whan thou art with child, & with paine shalt thou be deliuered, & to thy husbād shalt ỹ haue respecte, & vpō his pleasure depende. Neuertheles, thorow thy vnfeyned faith in Jesus Christ, al these & other grefes are minished in thē that beleue, & therby vnperfectnesse is helped,

insomuche ẏ they come to a very prosperous olde age many tymes.

Thus much thought I to shew out, of Moses, ẏ excellēt seruāt of god, whan, wher, how, of whō, & partli for what intēt, holy wedlok was instituted, chefly how ẏ god him self in paradise, at the beginning of the world (euē in the time of mans innocencie & prosperite) ordeined thus for the welth of man, that one mā, & one womā ioyned together shold be one body, one to loue ẏ other aboue all thinges next vnto God, the one to be coupled to the other without separacion, one to helpe & succour the other, & in ẏ feare of god to bring vp their children. And this is in a maner the whole summe of the one part of this boke.

¶ The. ii. Chapter.

What wedlock is.

For vpō the said foundacion wil I lay & set forth al my worke folowing. And first wyll I shewe what wedlock is. Thē whā I haue described the same, I shal open & declare the articles therof particularly.

That we call wedlock, is in the Germaines tonge called Ee, which as it is a very old word, so is it somtyme takē for a law or statute, somtime for a bōd or couenaunt. This is the old testamēt called the law or the old couenaūt, the

wedlock

newe

new Testamēt, the new law or ye new couenaūt: because that therin cōsysteth not onely ye lawe that God gaue to the olde and new people, but also ye couenaunt which he made with them both. The Latinistes cal it *coniugium*, a ioyninge or yoking together, lyke as whā two oxen are coupled vnder one yoke, they beare or draw together lyke burthen and wayght.

Therfore is wedloke a couenaunte, a couplinge or yoking together. Now yf wedloke be not the coupling or yoking together of one thing, thē must it be excepted frō other knittīges, & we muste geue vnto it ye own nature & propertie pertaininge to it selfe Namely, ye it is a ryghte knot vnto God acceptable, a yokinge together of one mā & one womā wt the good cōsent of thē both. Here vnto also must we adde, why & wherfore they should and must be yoked together: Euē to the intēt that they may lyue honestly and frendly the one with the other, that they may auoyde vnclēnesse, that they may bring vp children in the feare of God, that the one maye helpe and conforte the other.

A yokig together

Out of this maye we comprehende a short description of wedloke, and say: wedloke is a lawful knot & vnto God an acceptable yokinge together of one man

man and one womā with the good con-
sent of them both, to the intēt that they
two maye dwel together in frendshyp
and honestye, one helping and confor-
tynge the other, eschuyng vnclennesse,
and bryngyng vp chyldren in the feare
of god. Or els set it after this maner fo-
lowing. Wedloke is the yoking toge-
ther of one mā and one woman, whom
god hath coupled accordig to his word,
with the consent of them bothe, frome
thencefoorth to dwel together, & to spēd
their lyfe in the equal partakyng of al
such thinges as god sendeth, to ꝑ intent
that they may bryng foorthe children in
the feare of him, that they may auoyde
whordō, & that according to gods good
pleasure, the one may helpe and cōfort
the other.

¶ The.iii. Chapter.

¶ The declaracion of wedlok thus described.

NOw wil we playnely opē euery
parcel of the sayd descriptiō frō
++ ++ article to article, & (with testimo
nye of ꝑ scriptures) proue & establysche
the same, where nede is.

First, that wedlok is the couplyng to-
gether of one man and one womā, not
of one man & mo women, or of one wo-
man and mo mē, the lorde him selfe af-
firmeth it. Mat. xix. and so is it writtē

also

also in the secõde of Gene. Now where as some of the holy fathers had mo wi ues then one, those were but the actes of certain pziuate mẽ, and not such ge= neral examples, as are thozowly to be folowed.

One ma and one woman.

Againe, the pziuate dede of some, oz of many mẽ, make not a cõmõ lawe. The lozd in the foze rehersed place of Ma= thew, did alledge & renew that old lawe of mariage agayne. Therefoze he that now wil bzynge in ꝑ multitude of wi= ues, shal folow moze the rule of Mahu mete, then of Chzist.

Wozesouer by the yoking, toyning, oz coupling, do I vnderstãde not onely an outward dwellig together, but also an vnifozme agremẽt of minde, & a cõmen participatiõ of bodye & goods, foz as much as the lozd saieth plainely. And they two shal be into one flesh, that is, one bodye. But of this we shall speake further afterwarde, whan we come to treate of the Consentinge.

Furthermoze, wedlock must not only be a couplig together, but it must also be such a coupling together as cõmeth of god, & is not cõtrary to his wozde & wil. Foz where as certaine men do al= ledge out of ꝑ holy gospel (what God hath coupled together, let not mã sepa rate & cõclude theron, ꝑ whã two per=

sonnes

sonnes come together, and the one hath takē the other, it must nedes be faste, & no man may breake that bande. Such mē haue not so good respect to ẏ wordes of the Lord, as they shuld. For the Lorde sayde not: what so euer is coupled together, ought not, or may not be separated. But thus he sayde: What God hath coupled together, let not mā separate. Therfore must it be cōsidred not onelye whether two persons come together, but much rather whether it be done w̄ god, or no, ẏ thinge is with God, which is not done against his cōmaundement and worde.

Let not mā separate, that god hath coupled together

There be many whom God coupled not together, but carnall luste, money, good, flattery, drōkenes, a fleshly arme & frēdshyp, where god is not thoughte vpon, & therfore synne they the more agaynst him. It is writtē in ẏ. vi. cha. of Gene. The sonnes of God sawe the doughters of mē, that they were fayre, & toke to thē wiues suche as liked thē. Wherby euery mā may perceaue, that there was loue and lust, a consent and coupling together, but therfore pleased it not god. The same maner of wowīg doeth the Lord recyte also in the. xiiii. of Mathew, & sayth: As they were in the dayes afore the flod, they dyd eate, they did drinke, they maried, and were

maryed

maried, euē vntil the day that Noe entred into the ark, and they regarded it not, til the floude came and toke theym all awaye. Thus also shal the cōming of the sonne of man be.

There is no man now so dull, as to thinke ỹ it is synne to mary. Therfore was not that reprehended as thoughe it wer synful & an vnright thing to mary, but because they came not together after the word of the Lord: yea, rather they followed theyr owne tentaciōs, as I said afore. Wherfore Esdras did separate diuerse mariages: yea, euen of those ỹ bare a good affection the one to the other & wer coupled together. For it was not God, but their own tētaciō that ioyned thē. Esdras the. x. cha. The yoking of maried folkes together, must be framed right according to the word and wyl of God.

¶ The. xiiii. Chapter.

¶ The rycht coupleyng together of Christen folkes in mariage.

CErtaine poyntes now shal I set forth, to ỹ whiche those faithfull Christen men must haue respect that intende to take holy wedlock vpō thē according to the will & pleasure of God. First, though mariage also concerne the soule & inward man, yet pertayneth

statutes & lawes ma:

trimoniall made by rulers

taineth it likewise to the outward thiges, that are subdued to the higher powers. For where as faithefull rulers haue ordeyned good, apte, & cõuenient statutes, & ciuil lawes, such ought no reasonable Christen man to resist, but much rather is he boũde to obey them, like as ẏ holy Apostle Peter hath writtẽ & taught. i. pet. ii. Be ye subiect (saith he) to al ciuyl ordinaũces of mẽ for the lordes sake. The higher powers haue auctoritie to make ciuyle lawes in outward thiges. And who so withstãdeth such doth withstande the ordinaũce of God, & therfore shal God punishe him as Paul testifieth Roma. xiii.

Religiõ & faythe muste be cõsidred.

Secondelye, the Lorde saieth Deut. vii. your doughters shal ye not geue to theyr sonnes (meanynge the vnfaythful and infideles) and their daughters shal ye not take of your sonnes. Therfore in goinge aboute mariage a Christen mã must first loke that in handfastynge him self to a womã, he make no diuorce of the true faith or bringe it in to parel. For it foloweth in the lawe. For they shal make your sonnes to fal awaye fro me, & to serue straunge goddes. And then shal the indygnacyon of the Lorde waxe whote ouer you, & destroy you shortly. Neuerthelesse if ther be no daunger of fallynge awaye

from

from Goddes trueth, or of hurting the same, then (concernyng mariage) it maketh no matter though the partie dwel amonge infidels or come of vnfaithfull fathers and mothers. For Booz which was grandfather to Jesse, Dauids father maried a Cananite of Jerico euē Ruth whō ꝑ Euāgelist reciteth in the genealogie of Christ Jesu Mat. i. For she was right faithfull, and abhorred al ydolatrie.

Els yf ther be parel present, that the one shal be caried away vnto errour, thē hath not onely ꝑ law in the old Testamēt spokē ther againste, but Paule also cōmaūdeth in ꝑ secōde to ꝑ Corin. the. vi. chap. sayig: Weare not a straūge yoke with infidels. For what felowship hathe ryghteousnesse wt vnrighteousnesse? What cōpany hath light wt darkenesse? What cōcorde hath Christ wt Belial? Or what part hath the beleuer with an infydell? How agreeth the temple of God with Idols? etc.

Mariage is a cōmen participacīō of minde body & goods. How saith Paul: What vnytie can a faythfull beleuer haue wt an infidel? The vnbeleuer cleueth to vnrighteousnesse, to darkenes, to ipocresie, to errour, euē vnto ꝑ deuel, & to ydolatrie. Agayne: the faythful beleuer despiseth, abhorreth & con-

demneth al such thinges, loueth rygh-
teousnesse, the trueth of ỹ Gospell, the
lyght, euen the lorde, and hath God li-
uing in him. How will these two nowe
draw one yoke which are of such a con-
trary mynde? To draw one yoke, is a
maner of speaking, and is as muche to
say as to haue felowshyp, & to yoke thẽ
selues together in wedlok. To beare a
straunge yoke is to take an vnfayth-
full mate, or one to geue ouer him selfe
vnto such thinges as may alienate his
mind frõ god & his truth, & verely what
womã so euer taketh an vnbeleuig mã
must draw after hi in vnbeleue, yea &
do se & heare ỹ which is cleane cõtrary
vnto faith and hurtful to her soule, thẽ
childrẽ also shalbe brought vp in inky-
delite, & though it cõe not to passe while
the parentes be alyue, yet happeneth it
after the death of the faithful. While
such yoked folkes also are alyue, there
is no tranquillite: & finally the beleuer
must be in continual discorde wt the vn
beleuer, or elles must he graunte vnto
her & so do against god, against his own
soule, & against his cõscience. Therefore
must ye take good aduismẽt aforehãd,
lest ỹ we our selues, our frendes or our
childrẽ with vnfaythful people, to the
great hurt of our selues, and ours.

Thou wilt say. For as much now as

I haue

I haue an infidel to my mate, I perceaue ẏ ther cā be no mariage betwene hym & me, therfore wil I depart from him. To this doth Paul answer the. i. Cor. vii. Yf a brother, that is to say, a Christē man haue an vnbeleuing wife and she be contēt to dwel with him, let him not depart from her. And if a woman haue an vnbeleuing husbād, and he consent to dwel with her, let her not depart from him. For the vnbeleuynge husbande is sāctified by the wyfe, and the vnbeleuīge wife is sāctified by the husbande. Els were your children vncleane, but now are they holy. But and if the beleuing depart, let him depart. A brother or a sister is not in subiection to such. But in peace hath God called vs et ce. We must therfore put a differēce betwene it ꝑ is done all ready, & it that is yet to do. A wedloke is it (no doubt) that after the cōmon custome & lawe is openly and iustely celebrated, of euery man estemed for wedlok. But yf in the same there be any erroure or blemysh that erroure should not be defēded or brought into other mariages. Nether ought we therfore immediatly to conclude & say. Myne vnsemely mariage is therfore no mariage at al. Wherfore whyle the matter is nowe paste euery man ought to beware that

An obiecion.

The solucion.

he nether be ſnared in daunger. We can note well the blemiſches of ỹ bodye much more ought we to cõſidre the blemiſhes of the ſoule. We ſhuld take enſample by Salomõ, ſeynge it is manifeſt, vnto what poynt the vnbeleuinge wemẽ brought him, although he was the wiſeſt among mẽ vpon earth. But whan the matter is done alreadye, let euery mans mynde be to kepe ỹ thing that God hath called him vnto, and do that moſt conueniẽt is, makinge faith full prayer vnto god, & folowynge the counſayle of the holye Apoſtle Peter, which. 1. Pet. iii. he gaue to the wemẽ that haue vnbeleuing huſbãdes, ſayinge: Let the wiues be in ſubiection to their huſbandes, that euẽ they which beleue not the word, maye without the worde be wonne by the good conuerſacion of the wyues, whan they ſe youre chaſte lyuynge in the feare of God.

It pleaſed not Paul, that in wedlok al hope ſhould ſodenly be caſt of for vnbeleues ſake, and violence miniſtred to ſeperaciõ. For in ỹ afore recyted place to the Corinthiãs he ſaieth after this maner. For what knoweſt thou womã whether thou ſhalt ſaue the mã or not? Or thou mã, whether thou ſhalt winne the woman or not?

Wherfore he that is ſnared in ſuch a caſe,

ease, let him call vpon god, and lyue in his feare, in faythfulnesse, in pacience, in longe suffering, in discrecio soberly and in vnfained loue: yet let euery chri sten mā take hede, that for his wyues sake he cōsent to none Idolatry, neither defile him selfe with the wordes of vn belefe. Let euery mā remēbre the wor= des of the Lord: Who so loueth father or mother, wife or childrē, sister or bro= ther, land or substance more thē me, is not worthy of me. But let him alwaye crye vpon God for socoure, counsail, cō= fort & helpe. So shall he faythfully not only shew his louing kindnes, but also fynd remedy, and declare his helpe.

¶ The, v. Chapter.

¶ To a ryght mariage, must childrē also haue the consent of their parentes

MOreouer like as faith should not be denyed or forsaken with the mariage: euē so they which are next vnto god (as father and mother) ought not to be neglected and despised. For though God sayd: A man shal for= sake father and mother, & kepe him to hys wife, yet those his wordes in that same place, are cōcerning mariage that is made already, what duety they that are maried owe ỹ one to the other, and are not touchyng the contractynge of wedlok, ỹ childrē may marye, with=

out the respecte, knowledge, or cōsēt of their parētes, vnder whose autorite & iurisdictiō they be. And I wōder what the papistical bokes & learned mē dyd meane whā they taught, ẏ the cōsent on lie of both ẏ parties, doth fastē ẏ matter & coupleth thē together in mariage. The consent of the parentes also (say they) is good withall, but yf they two haue consented, & one hath taken the other, the knot cā not be vnknite, nether may ẏ parētes separate thē frō a sunder. Wher as lawes both natural (diuine specially) & ciuile, require the parētes cōsent to ẏ childrēs mariage: In so much that they iudge the promise to be of no value, which is made without the knowledge of the parentes: yea, & that also in those children which as yet are not come to their ycares, & are vnder the tuicion of their elders.

For in amuch as the children are not yet come to perfite discretion, they can not contract mariage which requireth vnderstāding: yea, they can nether coūsell nor helpe them selues. So that in this behalf the consent of their parentes is not only necessary, but also good and profytable for them. As for preuye cōtractes which are not made accordig to ẏ lawes they haue euer bene reiected nether were they acceptable to any

man

mā, saue vnto such as wer ignoraūt & wicked, & why? for the most part they are made of some fōde affeccio: yea, knauery, falshed, & disceate is cōmēlye the doer to perswad, & by wordes to take yōg folkes in the snare. Manye preuye contractes are brought to passe w̄ flatery, dronkenesse, rewardes & promyses, wherby yong ignoraūt people are vtterly begiled & destroyed. To geue liberte & licēce vnto such, is euē asmuche as to geue a mad mā a swerd, & a knife to a yōg child: yea, a very sclaūdring is it, & a dishonouring of mariage. Disobediēce of childrē also toward their parentes and tutors, hath euer ben reprehēded among al naciōs. God commaūdeth and saith: Thou shalt honour thy father and thy mother. Exod. xx. Now doth the obediēce or disobediēce of the children at no tyme declare it self more then in contracting of wedloke. Greater honoure canst thou not shewe vnto thy parentes, then when thou folowest them herin: neyther greater dishonour then whē thou herin resistest thē. Esau displeased his parentes very sore, ī takyng a wife without their consent. Jacob folowed theyr minde, and was commended. This commaundemēt also of honouryng our parentes, dyd our lord Christe ryght faythfullye commit vn-

Chyldrē must honoure their parentes.

to vs. Mat.15. In ỹ.7. of Deu. doth god geue this charge to his people, saying: ye shal not mary your sonnes & daughters to the vnbeleuers. By the whiche wordes we may wel vnderstande, that the auctoritie of martyng yong folkes lyeth in the parentes, & not in thē selues. Wherfore Abrahā before ỹ lawe (charged his seruaunt Eliezer) that cōcernynge the contractynge of mariage betwene Isaac & Rebecca, he shoulde do his message with Bathuel, and not specyally with Rebecca her selfe.

The seruaunt also dyd his earāde to the parentes, and not to ỹ daughter, although he found her alone without by the well side, and had tyme place & occasiō sufficient so to do. This law dyd Sampson obserue, Judicū. xiiii. For though he had founde & spied a dāsell that pleased him, yet he toke her not, but first shewed her parentes, brought them w̄ him vnto her, & toke her wyth the knowledge & consent of her father and mother.

In ỹ seconde boke of Moses the. xxii Cha. doeth God commaunde thus, yf a man begyle a mayde that is not betrouthed, & lie with her he shall endote her, and take her to his wyfe. If her father refuse to geue her to him, he shall paye money accordyng to the deutie of bygyns

gyns. Here doeth God geue the father auctoritie to take his daughter frō the mā to whō she is promysed eis by the law. Therfore may the parentes draw theyr chyldren agayne to their iurysdiction. For this is a synguler greate thing, that the father hath auctorite to take this forsaid daughter frō the man and to withdrawe her frō him to whō she was promysed by the law. In the fourth boke of Moses the.xxxii. Chap. is written thus: Yf a damsell vow vnto the Lorde, and bynd her selfe beyng in her fathers house & vnmaried, if her father heare her vow & bonde whiche she hathe made vpon her soule, & holde his peace therto, then al her vowe and bonde which she hathe made vpon her soule shall stand in effecte. But & if her father forbyd her the same day that he heareth it, then none of her vowes nor bondes which she hath made vpon her soule, shalbe of value. &c. All thoughe now in these said wordes of god, there is no mariage, but vowes expressed & named, yet is it an euident testimony, that no child which is not yet come to his yeares, and is yet vnder the ruiciō of his parentes, hath auctorite to vow bind, or alter it selfe without their consent: yea, yf any such vowe or alter aciō do chaunce that thē the parentes haue

Childrē maye make no vowe nor promyse wtout the parentes consente.

auctoritie by the law of god, to let and hinder the same. For in asmuch as god permitteth to vnbynde it, and wil not that it shalbe of any effect, which without consent of the parentes is promysed to him selfe, no doubte he wyll not that it shall stande immutable whiche in disobediēce is wilfully don without the parentes consent.

Mē stealers.

The holy apostle Paul in ẏ. iiii. cha. of the first epist. to Timo. amonge many other greuous synnes, rekeneth also the stealing away of mē, which is a shamefull vice, whan mens childrē, seruaūtes, or such other folkes as belong vnto thē, are caryed awaye or entysed from thē. Whan a wycked, sotel & shamelesse woman, entyseth an ignoraunt yong mā from his father, which with great expenses, trauaile & labour hath brought him vp whā she blindeth him with loue, and at the last getteth him awaye vnder the tytle of mariage: Or whan a wantō and fayre tonged felow entyseth a damesell from her mother, and than (vnder the tytle of mariage) cōueyeth her away, what is it els but men stealyng.

Thus I truste it is manifest out of gods word and the law, that to ẏ lawful mariage of the children, the consent of the parentes also is necessarye, and

that

that the childzē ought not to cast theyz parentes aside: and if they do, that thē the parentes may refuse, and dysanull the childzens promyse.

The cyuile and imperiall lawe requireth also the consent of the parētes as it is manifest *libro pandect*. xxiii. *Iustinian* the Emperour *Instit. lib. i. tit.* xi writeth after this maner. Lawfully & ordinately do they contracte mariage one wt another, which come together after the commaundemētes & lawes: yōg mē whē they are olde ynoughe to take wiues, & yong wemen whē they are of cōuenient age to take husbādes: but so that they haue the cōsent of their parētes, vnder whose auctozite they be. That this shalbe, so willeth and chargeth ỳ law ciuile & natural: in so much ỳ the fathers cōmaūdemēt must go before. These be *Iustinians* wozdes, whiche are so manifest & euident, that they nede no further declaracyon. The cyuile law

Upon this do some men thinke, that ther mariage is no mariage, and that the one of them should now be separated frō the other, seyng it is so lōg sēce they wer contract against the wyll of theyz parētes. But such persons ought to consydze that theyz parentes did not put them from asunder, and therfoze is their wedlock now a lawful wedlok, in

asmuch

asmuch also as in processe of time their parentes were reconcyled. And though it were not so, yet openly according to ꝑ custome of the comen lawes were they permitted to mary, and were solemply receaued into wedlock, liuing honestly together, haue had children exercysed al duetes of mariage. Therfor, ought they by reason to contnue stil in their matrimonye, and in all pointes to apply them selues to the feare of God.

Some turne them selues another way, & saye: Thorow suche lawes are the poore snared, that they can neuer come to any rich mariage, for the riche wil not geue their childr̄ to the poore. Wherby it maye easely be perceaued, where the shoe wringeth thē that resist this aūcien̄t good & reasonable law. Their harping is vpō their halfpeny, their minde is to be riche w̄ maryage, neyther are they satisfyed to haue takē awaye the childe against the fathers & mothers wil, but against their mindes would they haue the good also. These take not ꝑ chylde because of mariage, but for ꝑ goods sake. Thus doeth intquite disclose it selfe, that mā may wel perceaue, what is that some men seke in mariage. A reasonable mā whether he be ryche or poore will alwaye haue respect vnto the feare of God, to honestye

nesse to faithfulnesse, to laboure & ver-
tue, and not to the bagge of money.
Themistocles desired rather to haue a wise, discrete and a prudent person, then one that was riche. But who so hath more respect to worldly substance, then to honestye and knowledge, is a shameful personne: lyke as he also that highly esteemeth such a mās frēdeshyp, and desireth it for moneis sake. Nowe be as be maye: Who so euer is greued with this law touchynge the cōsent of the parētes let him lay away his gredy desire, his braggynge and his fonde affeccion, and let him haue respecte vnto God & vnto equite. Let hym consydre well the word of the lord. What thou wilt not haue done vnto thy selfe, ẏ do not thou to another. So shal the lawe be more lyght vnto hym and the more easye to beare. Themistocles.

¶ The.vi. Chapter.

The parentes ought not to cōstraine theyr chyldren to matrimonye, neither to mary them afore their tyme.

IN this poynt also ought not the parentes to take to much vpon thē selues because of their auctorite, nether to abuse it or to compel their chylde, eyther because of filthy aduauntage or lothsomnesse in takynge payne (to let him go & haue no respect vnto him for

an

an vngodly, and vnhappy thing is it the cause of mariage to compel ayonge man against his wyll, to take such one as he hath no harte vnto. For in maryage ought to be ẏ cōsent of both parties with the consent of their parētes. Like wyse also whan a sonne or daughter are come to their yeares & ful discretion, & are of their parētes in the meane season not loked vnto, & so afterward with good aduyse and deliberacion, do honestly mary together: Then ought ẏ father wel to consydre that thorow his owne wrongeful and vnryghteous demeanour he hath lost his auctoritie, as touchynge hyndrynge and breaking of that mariage. For seing that the parētes do not loke to the childrē, nor make such prouisyon for them as parentes & tutors ought to do, and therfore are become nothynge lesse then the parentes, why would they thē require of childrē such obedience by the which the childrē might fal and perish in the daunger, & snare of ẏ deuel? In such cases verely is not a Christen mā subiect nor boūde in as much as al the lawes of God do extende and serue for the honesty, welfare, & preseruacion of man, & not for his destrucciō. It hath oft times bene founde in dede, that such mariages cōtracted euen against the willes of such

vnfaithful

vnfaithful and couetous parētes haue bene prosperous, holy, and acceptable vnto God. Notwithstādynge my purpose is nether to commende the foolish affections, nether the wicked and wanton behauiour of certayne yonge wylful persons ẏ feare not god. In sūma the measures oughte here to be a lyke longe euē thus like as the childzē must haue respect to their parentes, and not wilfully despyse thē or cast thē of: So should not the parentes wout any pytie compel their childzen to mariage afore their time, nether wickedly neglect them, or leaue them vnprouyded for in due seasō. Good lawes, iust rulers, the feare of God & discrecīō shal moderate this matter well ynough. Hereof also shall we treate more largelye, in the chapter of the Consentynge.

Furthermore the age or yeares of the childzen must wel be cōsidzed of the parētes. For an vnnatural, and vnhonest thynge is it, to marye yonge folkes, whiche yet haue not attayned to theyr lawfull and iuste yeares. Many great sickenesse do spzinge therof: yōge mothers also haue no iust strength, nether to norishe nor to bzing forth the frute. And somtime hath it chaficed that they haue died of their impotēt child. Lyke wyse the chyldzen whiche were borne

of

of chyldren, became ſicke and feble. It ſhall alſo not be comely for Chriſtē mē to haue leſſe diſcrecion herein, thē the Heythē, which haue had great reſpect to the age & yeres. For Plato, Ariſtotel and Heſiodus, appoynte the age of ſeuētene yeares to yōge wemē. Some there were, that to yōge men haue appointed ỹ age of .xix. or .xx. yeares. For in thoſe yeres be ỹ powers ſomewhat ſtrenghtened, and decreace not thē thorow mariage, as they do in weake folkes. Bet herein may euery mā behaue him ſelfe after the beſte & moſte honeſt maner, according as the kinde, cōplexion, and cauſe requireth.

¶ The .vii. Chapiter.

Suche degrees of conſanguinite and affinitie as are forbydden, and inhibited.

A Lauful copulaciō alſo in marage ought not to extende vnto ſuche degrees of cōſanguinitte and affinitie as are forbidden. And that euery man may vnderſtād & know, what degrees God hath inhibited. I ſhal recyte and declare the wordes of God. Leuit. xviii. Chap.

Thus ſayeth the Lorde: ye ſhall not do after the workes of ỹ lād of Egipt, wherin ye haue dwelte, neyther after the workes of ỹ lāde of Canaan, into

the which I wil bring you: nether shal ye kepe their customes, but accordinge to my lawe shall ye do, and myne ytes shal ye observe, for I am the Lorde youre God.

And therto addeth he a generall law, sayinge: No man shall joyne him selfe to his kynswoman, to uncouer her pryuities. For I am the Lord.

Then setteth he sondrye declaracyons of the sayde lawe, as it followeth now from worde to word, in these two tables.

These are now the degrees forbydden by God in the which no man maye wary. And to the intent that the whole matter maye the better be understande, I shal set al the degrees in two tables, and applye the firste to the men, and the seconde to the women.

¶ The first table goeth vpon the man.

Thomas

Daintrey

Mother
Daughter
Mother in lawe
Daughter in lawe
Halfe syster
Whole syster
Sonnes daughter
Daughters daughter
Graunde mother
Fathers syster
Mothers syster
Brothers daughter
Systers daughter
Fathers brothers wyfe
Mothers brothers wyfe
Wyfes brothers daughter
Wyfes systers daughter
Sonnes wyfe
Wyfes mother
Brothers wyfe
Wyfes syster
Wyfes sonnes daughter
wifes daughters daughter
Graunde fathers wyfe.

A man may not mary his.

The

¶ The seconde table goeth vpon the woman.

Father.
Sonne.
Father in lawe.
Sonne in lawe.
Halfe brother.
Whole brother.
Sonnes sonne.
Daughters sonne.
Graund father.
Fathers brother.
Mothers brother.
A woman may not mary her. Brothers sonne.
Systers sonne.
Fathers systers husbande.
Mothers systers husbande.
Husbādes brothers sonne.
Husbandes systers sonne.
Daughters husbande.
Husbandes father.
Systers husbande.
Husbandes brother.
Husbandes sonnes sonne.
Husbādes daughters sōne
Graund mothers husbāde.

¶ The. viii. Chapter.

Whether these degrees were prescrybed onely vnto the Jewes, and not also vnto other.

Whosoeuer now wold thinke, that the lawe of Moses were geuen onelye to the Jewes, & not vnto other folkes (specially not to vs christen) he must consydre, that God dyd chose the Jewes vnto him selfe to be his owne peculiar people, by whome it pleased him to set forth and declare his glory, hys name and wyll also in other nacions. For asmuch thē as they were the general myrroure vnto al other people & God aloweth no spottes to be in the glasse it selfe, no doubt he wyll not approue them in other people. The wil of god in him self is al way one. And that he here appointed to his people in writing, the same plantedhe also in ẏ hertes & cōsciēces of other people, both before & after the law writtē. For he that hath nota veri shameles & beastly hert doth euē abhorre & detest the copulacions in the said forbiddē degrees. Honesty, shamfastnes, & nurture of it self teacheth vs not to medle w̄ such; therfore sayth god euidētly & playnely in ẏ afore recyted chap. Leui. xviii. Defyle not your selues in any of these thynges, for with all these are the Heythen

These degrees haue euer bene abhorred.

defyled

defyled, whō I wil cast out before you. The lād also is defiled therthorowe: & I wyl visite their wickednes vpō thē, so that the lāde shal spew out the inhabitours therof. Kepe ye therfore mine ordinaūces & lawes, & do none of these abhominaciōs, þ the lād spew not you out also, whan ye haue defyled it.

Wherby it is easie to vnderstāde, that God dyd not onely requyre his Jewes to refrayne from these degrees of consanguynite & affinite, but likewyse all other people, whō he also punished very sore, because they had defyled thē selues herin. Nether did he thē any wrōg For thoughe the heythen had no lawe wrytten, yet (as Paul saieth) they are a law vnto thē selues, in that they declare the workes of þ law to be wrytte in their hertes, in asmuch as they haue testimonye by their own consciences & thoughtes, which accuse or excuse one another in þ day of tudgemēt. Wherfore in þ sight of god, ther is no respect of persons, but they that haue synned without the law, shall be condēned without the law. Roma. ii. Chap.

Punishmente of suche as mary in þ forbydden degrees.

A great probacion is it also, þ God wyll haue these degrees auoyded and eschued of euery mā vpon earth, seyng that he appoynted the punishmente of death to the trāsgressours. For thus he

ſaith. Leui. xx. cap. Yf a man lie by his fathers wyfe, to vncouer his fathers pryuitie, they ſhall both dye the death, theyr bloud be vpon them.

If a mā lie by his ſonnes wife, they ſhall both dye the death. For they haue wrought abhominacīō: theyr bloud be vpon them.

If a man take a wyfe and her mother alſo, he hath wrought wickedneſs He ſhalbe brent with fyre, and ſo ſhall ſhe lykewyſe.

If a mā take his ſyſter, the doughter of his father or of his mother, and diſcouer her pryuitie, the ſame is abhominacion. They ſhall be roted out in the ſyght of the people.

Thy mothers ſiſters pryuitie, & thy fathers ſiſters pryuite, ſhalte thou not diſcouer. For he that ſo doth, hath diſcouered his nygh kinſwomā And they ſhall beare their treſpace.

If a man lye with his fathers brothers wife, he hath diſcouered his vncles pryuite. They ſhal beare their ſin, and dye without childzen.

Yf a mā take his brothers wyfe it is an vncleane thynge. &c.

Herin alſo (no doubte) are comprehēded the degrees, whyche are lyke or nigher, as namely, ỹ the father maye not lie by his daughter, nether the mother by

ther by her sonne.&c. And thoughe it come to passe, that yet ther is auctorite to iudge their body & life, their bloude be vpon thē selues & not vpon ỹ iudge, which nede not to feare the vengeaūce of God, for geuynge sentence ouer the bloude of the gyltye.

Furthermore amonge such heithen as were not like brute beastes & vnreasonable, these degrees (as I sayde afore) were forbiddē. The holy apostle Paul estemeth it a very high matter, ỹ amōg the Corinthians should be herde suche vnchastyte, as was not hearde of but abhorred amonge the heithē. 1. Cor. v. Besydes al this, vertuous rulers, and Christē kynges and Emperours haue extremely forbydden the said degrees as we fynde in God. *Lib. v. Titu. v. De incestis, & inutilibus nuptiis.* Item Pandect. *lib. xxiii.* and *Instit* Lib. i. Titu. xi. *De nuptiis*. Therefore helpeth not the obiection that certayne men make brogac is oute of Moyses, as thoughe Moyses lawe were cleane abrogated and taken away from the Christen. Murtoure, shamefastnesse, and honestye, is excepte from no man. The iudiciats in the lawe are not so taken awaye, that there oughte to be no moe amonge Christen people. This lybertye in dede is geuen vs that we are

not bounde in those pointes or circumstaūces, which wer deliuered and chefely geuen to the people of the Jewes, concernynge the tyme and nature of yͤ lande and people. But against equitie, against comlynesse, against honestye, and vertue, did God neuer graunt vs any fredome, and the same lawe tooke he neuer away. Wherfore, let no man regarde those, which vnder the title of Christē libertie would start away frō all honest lawes vnto all voluptuousnesse of the flesh.

The popes law (as we may se in decreet. lib. iiii. Tit. xiiii.) forbid also the fourth degree and set vp a wonderfull straunge market, by the meanes of other degrees, & because of golde & syluer. Yet wil they be intreated of them that bringe monye, and for monyes sake permit they it, which happely for loue of money was by them inuented & set vp. Therfore do those Christen rulers well & iustly, that permyt it freelye and without money, whiche the Pope for mony hath sold & dispensed with all in his Consistory. For here is the popes law no more to be esteemed, thē the law of his hert yͤ dwelleth in India. What haue we to do with thē of India? yea, what haue we to do with the pope of Rome?

The ciuile law hath few mo degrees then those that we speake of out of the law of God, saue onely touchynge the thirde degree, as it is sayde afore. To this hapye haue certayne rulers respect and restraine also the third degre, but let the fourth go. Also that which god hath forbydden or permitted, it is now manyfest vnto euery man.

Therfore ought no man to brag and rage, nether to contemne or condemne the commaundemēt of the supertorite. A Christen man knoweth well that in such cases and outward thinges as are not against the true saluacion, hauinge no superstition annexed (nether snare the soule & cōscience) the bigher powers haue great auctorite geuē thē of god. Where as they now do snare no mans conscience, and make it no synne to mary in the third degree, but seynge that besides it there be so many people vpō erth, that euery man maye be well and honestly prouided for, though he medle not with the third degree: For asmuch as it is abhorred yet also amōge many people, and they (because of the same) and such lyke thinges do forbid it, what busines or worke can a mā make therfore? On the other side. Much lesse can they be condēpned and despysed, that kepe them to the onely word of ỹ Lord

wythout addicion. Yea, all hyghe rulers which yet at this tyme for auoydynge of ſlaunder do permitte & ſuffer more thē they are bounde by the auctoritie of Gods law wyttē ſhuld do their dylygence in tyme to come, & hold themſelues nigher vnto the law and worde of the Lord, to the intēt that ſometyme they be not eſtemed to be men that go about to be wyſer thē God, and ſo fall into Gods iudgement.

And for a comen ſymple man, is there in the meane ſeaſon, and at all tymes nothing ſure and better, then whan he erreth or doubteth in the cauſe of cōſāguinite, to take counceil of ſuch as are of iudgemēt, and haue vnderſtandig in the caſes of mariage.

¶ The.ix. Chapter.

Of the iuſt conſent of both the parties into mariage, and howe that mariage ought to be fre and vncompelled.

TO the ſaid pointes alſo muſt cuery Chriſten man whā he contracteth mariage haue good reſpect: namely ý his wedlok be accordynge to the cōmon lawes, that it hindre not the true beleue, that it be done wyth the knowledge of hys parentes, or of them vnder whoſe iuriſdiction he is and that he mary not in the forbydden degrees of conſanguinite or affinite.

Beſydes

Besydes al this, & specially is requyred the fre hertie consent of bothe parties, as it is recited in the description. Wedlok must be coupled together wt the good consent of both the personnes Concernyng the same good cōsent will I nowe geue this short instruction.

The consent is that ouergeuing & graunt of thy hert, whan vnto thy chosen spouse, thou promysest & geuest thy self ouer in wedlok, and in the highest loue and felowship that may be vnder God. In the loue and cōsenting of harlots ther is also an ernest fauour of the one louer toward the other, but that is carnal and wycked, therfore doth ye deuyl knyt that whorishe and vnthriftie knot. The consentynge into maryage spryngeth out of gods ordinaunce and leaneth vnto honestye. For an ordynate and pure loue is it that she beareth toward her chosē, by him her desyre is to remayne with mynde bodye & good (according to the worde of the lorde) to serue him, to shewe her trouth plyghte vnto him, to suffre wealth & woo wyth him. Like as it foloweth also in the description. That vnto theyr ende they dwell styll together, and spende theyr life in the equall partaking of all such thynges as god sēdeth. Therfore is it God hym selfe that knytteth ye knot of

The consent.

mariage

maryage. And whorish carnal, and affectionate wil springeth vicious luste and vanitie, and hath no respect to the glory and ordinaunce of god, but vnto bewtie, or to other lyke trãsitory thynges. And assone as the same fayleth, or yf he once mysclyke her, or se a fayrer, then fayleth the wil and mariage also. But the will of lawful mariage (as I sayde afore) considreth the ordinaunce of god, regardeth honesty and contynueth in loue, euen in aduersite aswel as in prosperite. Herin also differeth ẏ cõsentyng in mariage, from natural inclinacion. A naturall thing is it, that two parsones which are of lyke kinde and complexion, of life nature and desposicion, of lyke maner, and occupyinge, should beare more wil the one towarde ẏ other then they do ẏ haue no mutuall felowship herin. Yet is not this wil cõparable to consentyng in mariage.

Notwithstandyng such proposiõ in kynd helpeth much no doubt to a more stedfast vnitie, & consentynge together in holy wedlok, and therfore is it verye good for the same. And to be shorte. A matrymoniall cõsent is the same herte disposiciõ & loue, ẏ Adã bare towarde his Eua. He beheld al other creatures & nõ liked hi. But assone as Eua was set before hi, he said: This same is one

bone

bone of my bones, & flesche of my flesche, that is, she hath my hert, my mind, and my bloud. &c. As it is said in the fyfte Chap. For her sake thoughte he that a man should forsake father & mother, & kepe him onely vnto her. Ye knowledged ẏ she was one body with his, then must it folow also, ẏ she had like mind hert, and will. For neuer one body hath two cõtrary willes, but one body hath one wyll.

The will of matrimage commeth of God.

And of God him selfe is ẏ same wyll plãted, and mightely conceaued in mã, for it exerciseth it self strongly, & practiseth after hys lyke. Therefore was it right spokẽ of thẽ of the old time howe that martage is prepared of god for al men. Herof cõmeth it ẏ many straunge marriages are brought to passe not ordinarily thorow ẏ worckyng of god, but are tadẽ in hãde, & do not prosper, for god hath not so ordeined it. In the. vii. Chap. of Tobie doth the angell say, ẏ Sara ẏ daughter of Raguell shulde haue Tobias because she was appointed hym of God, & therfore died ẏ seuen mẽ to whom she was promysed, one after another. In the. xxiiii. of Genesis whan the father and mother of Rebecca perceaued the wonderfull worke of gõd thorow ẏ message of Eliezer, they sayde: This commeth of the lorde ther-

fore can we saye nothyng agaynst the, nether euyl nor good, there is Rebecca before the, take her, and go thy waye with her &c.

Where out it is easye to vnderstād that mariage ought to come of a free hert, and nether to be constrayned and compelled of the parentes nor of other mē. For asmuch as wedlok requireth both the parties good cōsent, which no man can gesse but onely god, the parentes may not compell the child but haue respect to gods ordinaunce, and to the right ordinate consent of ꝑ parties, & cōsidre whether it be or no. Wherfore Laban had respect to the ordynaūce of god, & whan they saw the same power before their eyes yet sent they for their doughter Rebecca to knowe her will also. And whan she of her owne free mynde had sayd: yea, then was she first sent away vnto Isaac her spouse.

Thus haue we before our eyes many ensāples, whereby we may learne what misery and wretchednes folowith out of an vnwillyng & compelled mariage. And therfore it wer a great deale better for rulers to loke fyrst, that noman shulde compel his childe, then that they shuld fynde afterward (when the matter is almost past remedy, and hurt followeth ꝑ hurt) shuld haue ought to

do wyth lytle profyt & yet with muche disquietnesse.

Here must the chyldren loke also that they fall not immediatly to discorde for this matter and violentlye despisynge their parentes make hast to their own great hurt and perswade thē selues to be endewed. wyth a wyll from God, which of God is not planted in them, but commeth of their owne inordinate affection. For it happeneth ofte tymes that a chylde taketh such a fashyon in hande as ought not to be, and dysplea-seth God, and namely if he goeth about to haue such a person as is not for his honestye. As whan a younge woman wyl neades haue a riotous wylfull horehūter & waister, or such a one as is forsworne & hath begiled many other. Or as whā a yōge mā wil nedes haue a hayne wanton fylthy. &c. (herein to preuente the harme that myghte come therof) ȳ parētes ought to make obiec-cion & to dispoynte them of their pur-pose. Yet should they not therfore com-pel their children into other mariages to the whiche they beare no herte, nor wyl, but discretely enfourme them, ge-uinge thē good instruction, to get that frowardnesse from them, but godly to deale with them for their own wealth and honestye.

The in-ordinate affection of yonge folkes.

It

The inordinate affection of parētes.

It chaunceth sometyme that the parētes them selues deale not well neyther seke honesty and equite, but onely their owne inordinate affectiō & wyckednes, where as sometyme the chyldren are more reasonable, and make oblacion to their parētes comly and with good maner. It fortuned also many tymes that the parētes sticke stil to their own frowardnesse, to their fylthy desyre of lucre and wickednesse, & go aboute to delyuer their childrē forth in ẏ bargaine. The children therfore sometyme (for asmuch as they are come past their yeares beynge cōstrained by suche violēce do aduysedly, and in honestye prouyde for them selues. In such a case verelye ought not the higher powers to suffre that suche vnreasonable parentes as feare not god, should haue their willes.

For lyke as the inordinate affeccion of the children is not to be permitted, whā they wil nedes haue such personnes as be to their own destructiō. So can no equite alowe you (o parentes) that for youre couetous lucre sake do set your own flesh & bloud to morgage. Your opinion is happlye to make sure prouisiō for them, but seynge your enterpryse commeth not of God, nether leaneth vnto honesty, therfore do ye but sell thē away. Let euery man therefore

haue respecte vnto God to honestye, and to the right consente, so shall God suffre no man to miscary.

¶ The. x. Thapter.

The occasions of wedlock, why and wherfore it should be contracted.

AND to the intente that the sayde consente maye yet the better be cõsydred, I wil yet furthermore by the worde of God declare the occasyons of mariage why, and wherefore it was ordeyned, & to what purpose it should be contracted ẏ euery man may vnderstande to what thynge he cõsenteth whan he graunteth vnto mariage.

The causes of mariage are orderly set and expressed one after another in the descripciõ therof in the secõd chapter. First of all, they, that are faythfull do mary to ẏ intẽt that they may bring forth, and haue childrẽ together. This cause is expressed and grounded in the wordes of god folowig. And god made man vnto hys owne ymage in the ymage of god made he him mã and woman created he them. And God blessed them and sayd vnto them. Growe and multiply and fyl the earth. They therfore that are beleuers, do marye to the intent ẏ they may haue children. They know wel also, ẏ to be fruteful or barẽ commeth of God. Therefore do they

kowledge that they haue not ꝑ childꝛē of themselues, but of God. And thys cause is no small nor lyght thyng. For to haue childꝛē is the greatest treasure that maye be. For in the childꝛen do the parentes lyue (in a maner) euen after their death. And if they be wel & lackely brought vp, God is honoured by them the publique welth is auaunced, yea, al mē their parentes also fare the better for thē. They are their parētes comforte nexte vnto God, their ioye, staffe and vpholdinge of their age.

To brig for the childꝛen.

The vnbeleuer regardeth not this cause, but feareth he shall haue to many childꝛē, putteth not his trust in god, wil not geue him selfe to labour, & therfore lacketh he ꝑ honour & good, ꝑ groweth out of this frute vnto ꝑ faithful, whose hert and lust is set with his mariage to please God, and to plante, and bring forth profitable frute vnto men. Yet happeneth it many tymes that euē they which feare God, are dysavoynted of this frute, and that because they (not wout ꝑ ordinaunce of God) shuld haue the crosse so much the eyer tocary in ꝑ troublous times of famine battaile persecutiō & vestilēce which thig ꝑ faithful also dothe pacietly take at ꝑ hande of god geuig him thankes for it as wel as he to whō god geueth childꝛē

doth ernestly thanke him for makynge him fruteful. Of al this haue we a notable ensāple in ẏ thre holy Patriarckes, Abrahā, Isaac, & Jacob, which is more manifest vnto euery mā, thē ẏ we nede to speake further thereof. Therefore, though this cause fayle so ẏ God wil geue the no children, yet is thy mariage right in ẏ sight of god. For there be other causes also, for the whyche wedlok was ordeined, & for the which it is contracted.

And namely it is cōtracted lykewyse of the faithful, to the intente that they maye auoyde whoredom, and al maner of vnclennesse. This cause also dothe Paul lay before the Corinthians in ẏ first Epistle the .vii. chap. and sayeth. It is a quiet and a commodiouse state for a mā not to touche a womā. But to auoyde whoredom, let euery man haue a wife of hys owne, and euery woman her own husbād. He saieth it is a quyet state of liuing for a mā not to touche or lye with a woman: yea, yf God haue graunted him, and geuen him the gift, that he may wel and without burning lyue chast and vnmaried. But if a man or woman may not so do God hath geuen them the medicine of mariage, and wil not esteme ẏ worst therof as synne whoredome vnchastitie or vnclennesse.

To auoyde whordome.

for he sayeth planely. Let euery man haue his own wife, & euery woma her own husbād. To be their proper owne or peculiar maketh ỹ mariage. As for harlottes and vnthriftes, they are not peculiar proper or own one to another but borowed and lent for a tyme.

The worke of matrymonie is no sinne.

It followeth yet more planely in Paul how that he not onely graunteth the worke of wedlock to thē ỹ be maried, but commaundeth also (yea, and taketh away ỹ priuate power of eyther of thē both therin) and saieth clearly, that neither of them may denye vnto the other the dew worke of matrimonie. Let the husbande (sayeth he) gene vnto ỹ wyfe dewe beneuolence. Lykewyse the wyfe vnto the husbād. And thus with comly wordes expresseth he ỹ actual worke of martage which certayne of the Corinthiās, of a special chosen holynesse, and false fayned cleanlinesse, had vtterly denyed vnto their maryed spouses: thinking therby to be very holy, clene & spiritual lyke as diuerse other heretikes before & sithe hath done. But Paul commaundeth them to mary, the one to gene dewe beneuolēce vnto the other, no doubte for ỹ auoidynge of whoredō, and eschuynge of vnclennesse. For it followeth in Paul immediatly after. The wyfe hath not power of her own

bodye

body, but the husbande. Likewise the husbād hath not power of his own body, but the wyfe. Whereby he forbyddeth, that eyther of them shal deny hys body vnto the other. For they two sayeth the lorde also, are one bodye.

Herof doubtlesse did the holy & godly learned byshoppe take the same which he spake in the great cōsail at Nicea, where as he said, that it is clennes also, a man to lye with his owne maryed wife. For Paul in ẏ same chap. speaking of widowes & widowers sayeth: that it is good yf they so remayne, but immediatly addeth he therto, sayinge: Neuertheles, yf they can not absteine, let them mary. For better it is to mary then to burne. And within a litle after he saieth moreouer. But & yf thou take a wife thou synnest not. Behold, what could be more clerely spoken. To mary (sayeth ẏ Apostle) is no sinne, thē must it folow also that the workes of mariage are not synne, not of thē selues but because of the mariage it selfe & Gods ordinaunce.

And ẏ more is then all that we haue yet spoken of: it foloweth further in Paul. And yf a virgin mary, he or she synneth not. For euerye man knoweth wel, how holy & excellēt a thing virginite is, & yet saith Paul, that a virgin

synneth not yf he or she lose their virginite in mariage. Then must it folow ẏ god rekeneth not ẏ workes of mariage for synne & vnclennes. But synne and wycked vnclēnes is it to cōmit whordō. Filthy & abhominable is it to force or begile a virgin. For Paule sayeth furthermore in the.xiii. to ẏ Heb. Mariage is to be had in reuerēce & honour amōge al mē, & the bed of thē ẏ are maried is vndefyled. As for harlottes & aduoutrers god wil iudge thē. How much more wil he iudge thē that rauish virgyns? Iob saith in the.xxxi. Chap. I made a couenaunte wͭ myne eyes, that I wold not loke vpō a virgin. For how heuye is the punyshmēt of God frō aboue? And what inheritaūce & reward geueth ẏ almighty frō an hie? Destroieth he not such vnthriftes, & casteth he not out thē ẏ medle with such wyckednes. &c. The wise man Salomō sayth. Prou.v. Be glad wͭ thy maried wyfe, whom thou hast takē in thy youth, and loue her as a dere chosē hynde. Let her brestes satisfie the at al times & reioice styll in her loue. For why shouldest thou come nyghe an harlot (my sonne) and haunt the bosome of a straūge womā? In ẏ which wordes, Salomō like as Paule also cōmēdeth prayseth the loue & worke of mariage as clenlynes,

Deslouryngе of virgins.

but

but draweth mē from whordō as from it that is nothyng but filthy. Therfore (doubtlesse) mariage was instituted to auoyde whoredome and vnclēnes, & ẏ work of mariage is rekened of god for no synne. All these thinges I haue largely spoken of and proued, and confirmed them with holye scripture. And though I did not gladly take in hād to write of this matter, yet haue I done al this to helpe many snared consciences, which without accasiō thorow the ignoraunce of godes lawe, do piteoustye trouble and vexe them selues herein, I hope therfore no mā wil misconster me seyng I haue spoken nothing but that which Paul did write afore.

And in this matter is it well to be cōsidred that like as shamefastnes cōlines and temperaunce is good in euery thing, so is it good here also and exceadyng necessary. Wedlok is honorable and holy, therfore muste not we as shamelesse persones caste awaye good maners, & become lyke vnreasonable beastes. God hath geuen and ordeined mariage to be a remedye and medicine vnto our feble & weake flesh to swage the disquietnes thereof and to the intent that we should be cleane and vndefyled in spirit and in body. But yf we rage therwith, and be shameles in our

measure shamefastnes.

wordes

wordes and dedes, thē our mystempe-
raunce and excesse maye make it euyll
which is good, and defyle it ẏ is cleane.
Paule also is contente, that as concer-
nyng the bed, maried folkes vpō a due
occasion, maye lye the one from the o-
ther. But so that it be with ẏ good con
sent of thē both. And that not alwaye
or longe, but onely for a time, lest ẏ de-
uel be busie, & tempt them with whor-
dome or vnclennesse, or deceaue them
with aduoutrye.

To a voide solitarines to helpe & cōforte one another.

The third cause is this: Euen to the
intent that the one maye be an helpe &
confort to the other according to ẏ wil
of God, auoiding solitarinesse: whiche
the lorde expressed with these wordes.
It is not good for man to be alone. I
wyll make hym an helper to be next vn
to hym. And within a while after, he
saith moreouer. They both shalbe one
flesh, or one body. So that like as in the
partes of a mans body, ther is a mutu-
al helpe and participaciō of the one to-
ward the other, Euen so ought it to be
also amonge maried folkes. The one
ought to be an eye, eare, mouth, hand, &
foote to the other. In trouble, the one
must be the confort of the other. In ad-
uersite must the one be others refresh
yng: yea, & in all theyr life must the one
be the helpe & socoure of the other. And

these

these are the causes why wedlok was ordeyned, & wherfore they ẏ are faythful beleuers do mary, & the occasyons wherupō the cōsent doth leane & reste.

¶ The.xi. Chapter.

¶ The ende frute and cōmendacyō of holy wedlok. How blessed honourable and good a thyng it is.

By this nowe is it easye to vnderstāde, what is the ende, vertue, & frute of wedlok, and howe holye, profitable, and good a thig it is. This is the ende of mariage wherevpon it leaneth: Not to be alone, but to haue a companion in this lyfe that wil helpe to beare wealth & woe, euen suche one as thou canst find in thine hert to loue, and of whō thou art loued again, that by the same thou mayest fynde a medicine & swagynge of the weakenesse of thy vnquiete flesh, & so auoyde whordome and al fylthy lyuinge, to brynge vp childrē vnto the praise of God, and to the publique welth, profite & confort of thy selfe & other thy neighbours. &c.

The operacion of wedlock

Wherfore the vertue, operacions, effecte and frute nowe of mariage, is to conforte, mainteyne, helpe, counsail, to clense, to further vnto good maners, honestye and shamefastnes, to expell vnclennesse, to auaunce the honoure of God and the publique welth, and to set

Wedlok is holy & honourable.

by many other suche vertuous men.

Herof commeth it that wedlocke is a great worke & holy ordinaunce of god, which defileth or vnhalloweth no man saue him that taketh it vpon him with an vncleane hert. Whō (to say trueth) not the mariage, but his owne wickednesse, defileth. For it is alwaye holye & right in it selfe, and al such as receaue it with true hertes, doth it halowe and bryng to honour. It hath euer also ben of an excellente estimacyon, and had a glorious name of al prudent people, in so muche that Paul durst boldly saye: Wedlok is honorable among all men, or in al the worlde.

For wedlok did god institute by hym selfe, and not by his angels or holy mē, as he dyd other good statutes and ordinances: Yea, euē at ỹ begynning toke he trim yarde in Paradise that garden of pleasure, no doubte for the commodite and not for the grefe of mā. Without Paradise were al other ordinaunces made, but euē in paradise was wedlok ordeyned. And yf all ordynances haue they? proper cōmendacion & honoure of their first beginner, of ỹ antiquite, of ỹ place where they are made or of the profyte ỹ they bryng. Thē verely is wedloke most worthy of prayse and honoure, as a thynge instituted of

God

god himselfe, euen in paradise, at ẏ be- Genesis
gynnyng of the world, for the wealth & commodite of man.

Therfore in mariage lyued ẏ holiest the most vertuous, the wisest and most noble men vpō erth: Yea, the holy gost is not ashamed, euen in the first boke of the byble, very plainely to talke & writ nothing els for the most parte, then of mariages, childrē of birthes, and such other pointes of housholdinge in wedlok. Adam was a maried man, so was Enoch, Noe, Abrahā, Loth, Isaac, Jacob, Joseph, Job, Moses, Arō: And so were other regentes, iudges, & kinges Josue, Gedeō, Phinees, Samuel, Dauid, ezechias, Josias, Oseas, Isaias & other Prophetes mo. Dauid commendeth the state of mariage as a singuler blessing of god, which he sendeth to thē that loue him, & whome he loueth: and sayth. Psal. cxxvii. Blessed are they al that feare the lord, & that walke in his waies, for thou shalt liue with ẏ thing that thou hast gottē thorow the labour of thy owne handes. O howe blessed and happy art thou? Thy wife is as a frutefull vyne ẏ standeth by the house syde. Thy children rounde aboute thy table, are euen lyke olyue trees newly planted. Lo, thus shal he be blessed that feareth ẏ lord. &c. And this is ẏ cause

that

that the wiues of the old testamẽt toke it for a great dishonour & plage, whan one of them was at any tyme baren or vnfrutefull.

In the new testamẽt it was the good pleasure of our lord Jesus, to be borne in mariage. For the virgin Mary was maried vnto Joseph of þ house of Dauid, yet conceaued she of the holy goost, & brought forth her childe beyng a virgin her self & remaining a virgin. The first miracle that our lorde Christ did, the same wrought he at a weddinge, & namely such a miracle as is able to geue consolacion in mariage, that euen in thynges partayninge to this temporal life god will not leaue the vnprouyded for, that mary in þ feare of him, and in the faith of his euerlasting word: Yes, that he hath can and will turne the vnsauerye water of all trouble, in to the swete wine of gracious comfort. Paul calleth theyr doctrine that inhibite and forbid mariage, the doctrine of the deuell, and saith: 1. Timo. iiii. The spirite speaketh euidently, that in the later tymes some shal departe from the fayth and shall geue hede vnto disceatful spirites, & to deuilish doctrines, throwe them that are lyers in ypocrisy: & haue theyr consciences marked with an hote yron, forbyddyng to mary, &c.

Therfore

Therfore foloweth it, that the doctrine which doth set forth & knowlege wedlocke to be holy, honorable, profitable, necessary and good is gods doctrine euen true and good, holy, and vndefyled.

¶ The.xii. Chapter.

How shamefull, vicious, and abhominable, the synne of whoredome is.

AND to the intent that the praise honour, goodnesse, & commendacion of holy wedlok, may ꝑ more clearly appere, I wyl now set whoredome right ouer against it on the other syde, and declare how shameful vicyous and abhominable it is before god & al honesty. That youth may loue the honour of god, & auoyde dishonestye, & ꝑ euery one may eschue vicious whoredome, & betake him to holy wedlok.

Paul the chosen man of God writeth thus to ꝑ Corinthians. Fly frō whoredome. All the synnes that a man dothe are without his body, but whoso cōmitteth whoredome synneth agaynste hys owne body. And immedtatly afore the sayd wordes he expresseth ꝑ vnderstādinge of this sentence, & saieth. Know ye not that youre bodyes are ꝑ mēbers of Christ? Shal I then take Christes mēbres, and make them the mēbres of an harlot? God forbid. Paul then whā he spake these wordes. (All the synnes

Whore. dō defyleth the mēbers of Christ which is thy own body.

that

that a man doth. &c.) had respecte vnto wedlok. For like as wedlok maketh of two persones or bodyes one personne, ons body: Euē so likewyse ỹ spirituall mariage, namely ỹ receauing of gods grace in ỹ we are baptised into Christ and become Christen maketh one body betwene Christ & vs beleuers so, that we be called, and are in dede Christes mēbres. Now loke as he that is Maried, yf he take another beside his wife doth both synne against his own: Euē so lykewyse dothe that Christē mā syn against hys owne bodye, yf he commyt whoredome. For he dishonoureth the grace of Christ, and defileth the holy couenaūt made betwene Christ and hym. For it foloweth in Paul, Knowe ye not that he which ioyneth himself to an harlot is become one body. For they two sayeth the lord shal be one flesche or one body. But who so cleueth vnto the lord is one spirit. Nevertheles thorow whoredom is the spirit banished & excluded. For thy spirit, hert and mynde, that ought to cleue vnto ỹ Lord is ioyned to the harlot, with whom thou art one & incorporated. Therfore, they that commit whoredom do sinne against the couenaunt, & spirituall mariage wherwith we must be ioyned vnto Christ.

Furthermore it foloweth in Paul, or

know e

know ye not that your bodies shuld be the temple of the holy ghost which is in you whom ye haue of god, & that ye are not your owne poure? for ye are deare=ly bought. Wherof it foloweth cōstāt=ly that they which commit whoredome do dishonour & waist away their owne bodyes. For they geue ouer their mem=bres, yea theyr hert & mind vnto whore dome. And yet Christ for his honour & oure clenlynesse did bye the same, and that not with money but wͤ hys owne bloude. It foloweth also, that they which are geuē vnto whordome be vn=der the great plage of god. For Paule saieth here ẏ christē mēs bodyes are ẏ temple of god ẏ holy gost. Thus saieth he. i. Cor. iii Yf any mā defile the tēple of god him shal god destroye. Is it not an horrible defiling of gods tēple, to se that vicious harlot venus, euen in the place wher god shuld raigne with his spirit, & to be ioyned & do seruyce vnto her with body & soule? Let them come forth now ẏ wil alwaye excuse syngle fornicacion as though it wer not sinne (or at the leest not so greate synne one sigle person to abuse another.) Paul the Apostle of Christ sayeth, ẏ whore=dome deuideth vs from God, breaketh the couenaunte whyche we haue with God spoyleth and robbeth God of that

Whore=dō rob=beth god of hys owne.

Whore=dō defy=leth the tēple of God.

whiche

which is his, misordreth the members of god, maketh of Christes membres ẏ mẽbres of an harlot defileth & vnhaloweth the tẽple of god, thẽ therfore that wil folow whoredõ, shal God destroy: yf all this be to be estemed but a small thing, then do I confesse, that whoredõ and fornicacion is euen as litle a sinne as vicious vayne people do make it.

It is more then ones also that Paul him selfe denieth whoremõgers of heauẽ, who so beleueth not my wordes let him reade Rom ii. Cori. v. and vi. Galat. v. Eph. v. i. Tess. iiii. To ẏ Hebrues he sayeth plainely, ẏ as for whoremongers & aduoutrers God wil iudge thẽ. What can be more sayde. Yf thou not withstandynge al this, wil yet say that whoredõ or fornicaciõ is no sinne, then cryeth the holy prophet Esay that horrible woo vpon the, & sayeth Esay, v. cap. Woo vnto you ẏ cal euell good. Or do ye not know that euen nowe in this tyme god doth sore punish whoredome as a great vice. Paule saieth. i. Corin. x. Let vs not commyt whoredõ, as some of them of olde dyd, and were destroyed in one day a great nõbre. It is euident, what sclaunder and dyshonoure Samson brought vnto him self specially to the glory, and name of god amonge gods enemyes & his, & among

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al abhominacio: yea, and vndertake to blaspheme wedlock & so what to excuse their owne mischiefe therfore talk they of much trouble that is in wedlok. And as for their whorishe life it is nothyng els but open vice and abhominacio before god & al honest people. Fylthye is filthynes styl, although ỹ filthy swine delyte therin. They speake much of euil wiues, which whan some men had taken, coulde not be ryd of them wyth anye fayre meanes & yet can they not leaue their vayne craftie and vnfaithful harlottes of whom they thẽ selues are mocked & scorned to the vttermost, yea, & are fayne to suffre more of suche vicious and filthy bodies then any mã dothe at his honeste wife. They speake much likewise of brynging vp of chyldren which are borne in wedlock. And yet they them selues in whordome are fayne to bringe vp the bastardes that they haue gotte, like as afore time they were wont to builde Mawmet houses and felde chapels with collections and gatheringes of euery man.

Whores mõgers haue no reste.

They speake of much trauayle & carefulnes howe the housholde muste be brought vp, & prouided for in wedloke. And yet these dottinge fooles theym selues are fayne to norish those shameful harlottes with muche greater care, &

yet be afraied that whā they haue done
their best, the gredye sacke wil not be
fylled and that the fylthy strompet wil
yet brig forth a greater reckening vpō
thy trencher, and also get the bagge of
money into her own hādes. Moreouer
amonge whores is waistinge & expen-
ses most regarded, nether art thou wel-
come, but thy money. Nomore money,
nomore loue, I must haue the money, e
purse saieth the harlot, take thou thy
clooke and thy baggage. Let another
come & hathe more money for he hathe
bene in the bath & is dispatched. Thus
may be bite his lip, & cratch his pate,
and take that for his fare wel, that he
getteth of his harlot.

They complayne moreouer of the crys-
inge of the children in the nightes, and
how that maried folkes can not slepe,
but must watch by the meanes therof.
And yet the doting fooles them selues
go al ȳ night longe vp, and downe thor-
row ȳ stretes, & kept the deuels watch
with painfulnesse, frosse, and vnreste.
Let no reasonable man therfore be fra-
red styll in whoredome by such harlot-
tes to the sclaunder and dishonoure of
holy wedlok. Whoredome (no doubte)
hath much more disquietnesse, anguish
and trouble, then hath the holy state of
mariage. The payne also that is in ma-

riage

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Where as certayne men saye: yt whoredome be so greate a synne before God, and brynge so muche vyce and myschiefe wyth it, why do some highe rulers and prelates of the world then maynteyne open stues? To that I answer: Many thynges are suffred, that ought not so to be, and yet for suffrynge therof are the sufferers neuer the better. But let those prelates & regētes of the world make answere vnto god, for their own acte: God hath commaunded the & vs al. Thou shalt not cōmyt whoredome. Let euery christen mā folowe hym, what soeuer other folkes suffre or do. The holye Apostle Paule saieth. Let nether whordō nor any vnclennesse be ones named amonge you, as it becometh saintes. Ephe.v. Chap. Now if amōg Christē folkes as an holy people that is clēsed thorow ỹ bloud

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of Christ there may no whordbe be named, much lesse no doubt ought vicious stewes to be set vp, and openly maintened, for a plaine shame is it, & a manifest confusiō. Let them therfore that mainteyne such shameful houses loke well to them selues how and what answer they wil geue vnto God for this their acte.

They that saye they are suffred for a noydinge of greater inconuenience, let thē cōsidre whether their meane to put away a worse thing with an euell, be a meane that is comely & pleasinge vnto God. Or whether god hath at anye time cōmaunded or geuen lycence, to suffre and maintaine open and shameles whordō, that virgins may be the lesse forced & deflored, or that yet worse thinges be not commytted of wylfull persones. Paul saieth. Thou oughtest not to do euell, that thereof might come good except thou wilt be dampned tustly. Roma. iii. We fynde dayly by experience that the same way helpeth not & that there are whore houses, and in the meane season ỹ worse thing not eschued. And therfore euel with euel, & vyce wyth vyce do runne together, so that abhomination, and myschiefe preuayleth. Wherefore let euerye reasonable Christē mā ceasse now frō vyce braule

who

whose lyst: yf thou wilt do that God cõ maundeth thee, and the thing wherof thou maiest haue worshyp and welfare in the syght of god, & honest people, thẽ medle not with harlots, neyther come at the stewes. Mayntaine thẽ not & vse them not. But to auoyde whoredom let euery mã haue his owne wyfe, & euery woman her owne husbande.

Yea, but it is not mete for euery man to marye. Many poore mariages make many beggers. There is no man cõpelled to mari, nether yet afore ỹ tyme, nor whan thou hast not a conuenient cause therto onely if it be not mete for thee to be vertuous it shalbe no vicious thing to mary. Now yf thou thinkest, it wyll not frame with the to mary, then leaue thine whoredome also. And then we are agreed. For gods sake mã kepe thy self honest, sober, pure, and cleane, vntyll the tyme that it be mete and expedient for the to mary. Thou wylte say: alas, we are but flesh and bloud. I answere were not our fore fathers flesh & bloud also? Did they therfore contynue stil in childhode? Or hãted they harlotry in the meane tyme? Beholde the example of Isaac, Jacob, Joseph, & other excellent mẽ which maried not tyl they wer of a good, and perfecte age, and yet neuertheles kept their youth vertuously in

obiectiõ.

ly in clenlynesse of life. Therfore shuld our youth feare god likewise as they did, haue Gods commaundement before theyr eyes, call vpō god for grace, a uoyde idlenesse, and all that may prouoke to an vnclenlye lyuinge: and geue them selues to labour, and resist manfully in tentacyon. But now we finde it otherwise, for our youth hathe lytle respect vnto God & his cōmaundementes, calleth not vpō God, goeth vp and downe ydle, haunteth euel cōpany and dronkennesse. Herof commeth it nowe that they can not refrayne, & they thīk that they must nedes folowe harlottes still, or els haue wyues, & yet can they nether labour nor get theyr liuīg. And thus come thei to nought: therfore is it theyr owne vnthriftynes, and not holy wedlok that destroyeth them.

The stewes maketh many beggers.

Doth not the hauntyng of harlottes make many beggers also? whēce come then such swarmes of beggers & wretched pocky people: Euē of whordō get they that mischefe for the moste parte. And this doth no mā esteme nor cōsidre But whan a good vertuous yong man which is cōe to his age, doth honestlye mary, then is the walet brought before him, to feare him, or els to witholde othermē frō holy wedlok, & to make thē cōtinue stil in whordom: this cā the so-

tyll

tyl deuell do. The rych faythfull & al-
mighty god did neuer fayle any man ẏ
seketh him in true belefe ẏ laboureth
faithfully, & that is vertuous, & honest whordō
Let no man therfore be snared styll in
synne. To be shorte, whoredome with-
draweth & separateth ẏ mind frō god,
maketh vs to breake our conuenaunt,
dishonoureth the grace of god, & mem-
bres of christ, robbeth God of ẏ which
is his, vnhaloweth the temple of god,
& plucketh vs vtterly wō spyrite & flesshe
in to the myre, & into al fylthynes, mas-
keth vs of men beastes, defileth body &
soule, taketh frō vs al our substaunce,
honestye & good, shameth, destroyeth, & Wantō.
caryeth vs to hell wyth wretchednes, counsail
misery & sorow. Contrariwise wedlok
deliuereth vs once from al such incon-
uenience. And therfore is it a miserable
thynge, that all thys wyl not be consi-
dred, & that yet also there be olde men,
which esteme whordom to be no synne
and talke so lightly and wātonly ther-
of before yong people ẏ youth beynge
prouoked forward in theyr wicked pur
pose, are now the more hardherted and
obstinate therin.

Deare childzen herken ye rather vn
to Paul ẏ elect seruaunt of god, which
speaketh out of the holy gost these wor
des. Be sure, that no whoremonger,

or vncleane persone hath inheritaunce in the kyngdome of Christ and of god. Be not disceaued with vaine wordes. For because of such thinges cōmeth ẏ wrath of God vpon the childrē of vnbeleue. Marke this wel and remembre it, god wil not regarde ẏ wāton & vyle communicacion of suche, so lyghte as they make it. Wherfor if ye wil escape the wrath of God, then kepe your selues frō whordome and mary at youre iust age.

¶ The. xiii. Chapter.

¶ How shamefull and wicked a thing aduoutrye is, and how it hath of olde tyme bene punished therto.

And lyke as whoredome hath euer bene taken for an abhominacion amonge al honest people in ẏ whole world: Euen so haue they estemed aduoutrye to be a thynge muche more shamefull and vtterlye to be abhorred. In so muche that all vertuous rulers yea, and that euen amonge the heithen haue punysshed it wyth the payne of death.

how god plaged aduoutry before the law wryten.

Whan Abraham came with Sara his wyfe into Egipte, & the Egipciās thought that she had bene Abrahās syster, they toke her and brought her to the courte vnto king Pharao. But the

lorde punished Pharao & all his house with great plages because of Sarai, & yet committed he no hurt with her, and that he did was done of ignorance. Gen.xii.

For when he understode that she was Abrahams wife, he sent for him, & said: Why haste thou dealt thus with me? Wherfore toldest thou not me, that she was thy wyfe? &c. There hast thou thy wife, take her and go thy waye. And seynge it is thus, it may wel be consydred, that God is much more displesed with them that wilfully commytte adultrye. In ỹ twenteth Cha. it is writ ten that at Gerar, Abimelech the king of ỹ Phi. toke Abrahās wife, as Pharao had done before, & it appeared vnto the kyng in a dreame, and was sayd vnto him: Beholde, thou art but a dead man, because of the womā whom thou haste taken, for she is a nother mannes wyfe. And yet had Abimelech committed no actuall dede wt her, no more then Pharao had done afore. Therfore said God also afterwarde. Yf thou doest not delyuer her againe vnto Abraham be sure, that thou shalte dye the death, and so shall all that thyne is. Dyd not God with these wordes declare manifestly, what sentēce & iudgemēt he hath geuen vpon aduoutrers? Wherefore Joseph, whā he was prouoked of hys

Lordes wife to accompliſh her wil ſay de. My Lord hath cõmitted al thinges vnto me, ſauyng the only for thou art his maried wife. How ſhuld I then do ſo great hurte and ſinne agaynſt god? Gen. xxxix.

Job ſayeth in ỹ xxxi. cha. If my hert hath laſted after my neighbours wife, or if I haue laide wayte at his dores, thẽ let my wife be another mãs harlot, and let other mẽ lie with her. Herwith doth Job knowlege it to be reaſõ that he be meaſured with ſuch meaſure as he hath geuẽ vnto other mẽ, if he hathe brokẽ his wedlok, which thinge yet he dyd not that then other menne ſhoulde ſerue him with ỹ ſame ſauce. Therefore ſeing the punifhment of aduoutry is a meate that al mẽ can not chew, let euery man conſyder by hym ſelfe, how lothe another man wold be therof, and let him not touche another mãs wyfe, ſo that his alſo not be medled withall. It foloweth in Job: For this is a wickednes & ſinne ỹ belongeth to ỹ iudge: Yea, & fyre it is that conſumeth altogether, & pluketh vp al a mãs ſubſtãce by the rotes. With ỹ which wordes Job doth knowledge, that aduoutri is ſuch a vice and wickednefſe, as perteyneth to the iudge, that is to ſaye, oughte by ryght to be greuouſlye punifhed of the

which be in auctozite (if they were not aduouterers thē selues) for it is a fyre that consumeth altogether, both body, honesty, good, minde, hert and welfare. And all this was exercysed & practysed, afore the law was geuē to the people of Israel by Moses.

And in the law doth God appoint a certaine punishmēt for aduoutry amōg other trāsgressiōs, & saith. Le. xx. Who so cōmitteth aduoutry with any mans wife, shal dye the death both the man & the womā, because he hath brokē wedlock with his neghbours wyfe. And deu. xxii. is the same law recited again and confyrmed.

The punishmēt of aduoutrye in ye lawe of God.

Nether was aduoutry so sore punished among the people of Israel only, but also the heythē vsed mortall executions therof. This wil I now declare out of the storyes and credible writers. Whan any of the Lepreians were taken in aduoutrye, they were bounden, and caryed thre dayes thorow the city, and afterward (as long as they lyued) were they despised, & with shame and cōfusion, reputed as persones desolate of all honestye.

How aduoutrye was punished among the heythen

Lex leprēsium.

Among the Locrensiās did Zaleucus forbyd aduoutry vnder great punishment. The transgressours caused he to haue both their eyes thrust oute.

Lex Zaleuci.

And when

when his owne sonne was take in ad-
uourtrye, he had the put out his one eie
as iudges, and the other dyd he himself
Germani. put out as a father. In ỳ dayes of oure
fore fathers the noble Germaynes (a-
fore they came to Christē faith) the pu-
nishement of a womā ỳ brake wedloke
stode in ỳ power and auctorite of her
husbād. And at the lest he might stripe
her out of her clothes, thrust her out of
his house, and beate her opēly with rod
des in the citie or towne, euen before
her frendes. &c. As Cornelius Tacitus
maketh mēciō, who also wryteth these
wordes. Among them there was none
that laughed at the misdede, ỵ to defile
or be defyled, was named among them
to be asmuch, as not to do according to
the course, maner and custome of the
worlde.

Marke now wel in how much better
case they stode, then we, which laughe
at al sinne, and vice: yea, at al abhomi-
nacion, as fyghting, warringe, whore-
hunting, wedloke breakyng, maskyng,
mōmynge, to much drynkynge, excesse
in eating, & all vnclennes do we excuse
with these wordes. It is the maner &
comē course so to do nowe in ỳ world.

Lex Opi-
lii. *Opilius Macrinus* the Emperour of
Rome, vsed to punish aduoutrers with
fire. For thē whō he founde in aduou-
trye

trye, caused he to be bownde and to be burnte together quicke. This doth Iulius Capitolinus wryte of him. And among the Romaynes was there a comē law (called *lex Iulia*) which would, that execucion should be done vpon aduoutrers, with the swerde. The same law stode in strēgth in S. Hierōs time, who wryteth, that a certaine younge mā and a maried wyfe, were iudged and put to execution with ꝑ swerde because of aduoutrye. And the same law (called *lex Iulia*) *de stup. et adult.* dyd the Christen Emperours receaue, and of *Iustinian* It is appoynted. *Lib. viii. Tit. xviii. de publicis iudiciis.* Lex Iulia

In the lawes of Wamburgh concerninge ꝑ iudgemētes of death vnder the title, how trāsgressiōs ought to be punished, are these wordes red. Yf a maried mā bringe a mortal accusaciō vpō another man, for anye sylthy acte that he shuld haue cōmitted with his wife, and cōuinceth him therof, the same aduoutrer shal with the swerde be punished vnto death, accordīng to ꝑ sentēce of the lawes imperiall. The aduoutresse also hath forfetted vnto her husbande, al her dowry, substaūce, & goodes, and shal for a perpetual penaunce and punishment be locked and shut vp in prison. The same lykewise is red in

the

The law imperial

the iudicial lawes of the holy empyre of Rome, decreed vnder the Emperour Charles the fifth in ỹ yere. M. D. xix. And. M. D. xxii. at Augspurge, and at Regẽspurge. Yf a maried mã bringe a mortall accusacion vpon another man because of aduoutry committed vpõ hys wyfe, and preuayleth in sentẽce against him the same aduoutrer & aduoutres shal be punished accordinge to ỹ determinacion of our forefathers, & of oure imperial lawes. Nowe what punyshment the imperial lawes haue appointed, it is declared afore.

Why aduoutrye was so sore punyshed.

This allegacion concerninge the punishment of aduoutrye I am sure, wil many men maruayle at, & esteme it sore and vntollerable. But yf they would cõsidre the matter right, setting affeccion, and euel custome aside, & would ponder well what aduoutry wer, and what foloweth it, they should not wonder so sore at ỹ punishmẽt. Aduoutrye is a destruccion and highe dyshonoure of the ordinaunce of God, a wickednes growen out of the deuel, and ỹ filthe of ỹ flesh a shamefull vnfaythfulnesse, a wylfull truce breakynge, and periury. And that this is so maye euery man consider by the chapters goynge afore Wedlock is ỹ ordinaunce of God; in the which bath ỹ parties ought so to be-

knyte

knyte the one vnto the other, that they be not deuided. Paul sayeth also; that aduoutry is a worke of the flesche. Notwithstandinge, manifest it is that maried persons at their entrance do make a perpetuall conuenaunte, and there callinge vpon God, & taking him to recorde before the whole congregacion, they promesse trouthe, and sayth, with mouth & hād ỹ one to ỹ other. &c. Now yf it be but a small trespace to dyssemble, to breake, to destroye; and to trede vnder fote al this to forswear trouth geuē before God and ỹ churche, and nothinge to regarde honesty, and sayethe, thē must I nedes cōfesse that ỹ punishmēt of aduoutry was to rigorous in ỹ olde time. But if it be a iust thig ernestly to puny the vnfaythful periurye, the despising and contemnynge of God, & al honesty then is also the punishment of aduoutrye ryghte equall and not to sore.

Item, yt the losse of a good thynge should be valued after ỹ estimaciō of ỹ owner, then (as touchig this life) there is no greater dammage, then a man to lose his own body. Now is it certaine that both the parties maryed, are but one body, and that (as Paul sateth) the husbād hath no power of his own body but the wyfe, nether hath ỹ wife power

wer of her owne bodi, but the husband Wherfore who so committeth aduoutrye, the same taketh away, stealeth, & robbeth ẏ other of his owne body, euē hys principal and best good. Or what honest persone had not rather fynde a thefe stealyng his treasure, and to suffre the losse of the goodes, then to fynd an aduoutrer by his maryed spouse, & to reape dyshonoure in her.

Aduoutry and theft cōpared ẏ one to ẏ other by Salomō

Both these vyces therfore (thefte & aduoutrye doeth Salomō in the .vi. of the Prouerbes) lay vpon the balaunce the one agaynst the other, and sheweth how that aduoutry is the sorer & more tedious, sayeng. A thefe is not vtterly despysed, that when he is hongry, stealeth to fede hym selfe, for whan he is taken, he must restore seuen tymes asmuch, or els al hys substaunce. But he that is so farre out of reason as to breke wedloke with another mans wyfe, doth eyther destroy him selfe, or els getteth him selfe stripes & shame, whiche shame maye neuer be wyped out. For the wrath of gelousye & of the husband (if he haue time to reuenge) wil not be intreted, he wil not be persuaded with prayer: yea, though thou geuest him rewardes, he wil not receiue thē. Thys cōparison doth euery mā vnderstande. For though a mans good be stolen, yet

yf it

yf it be reſtoꝛed him agayne wythoute hurt he wil be intreated foꝛ as muche as it was done happely thoꝛow pouer= te. But if a mā take his wife in aduou try, he wyll not be pacified. Foꝛ it is a very beaſtly and wicked thing.

Moꝛeouer, yf a mā take a theſe wyth the demayner, yet hath he no power to auenge him ſelfe, and to ſlay the theſe. But if a mā fynde an aduoutrer at the dede doynge, he may be auenged. And though he do wounde, ſhame oꝛ kil the aduoutrer, and ẏ aduoutreſſe, yet ſhall he not be punyſhed foꝛ the death of thē. Out of al which woꝛdes euery mā plā nely vnderſtād what vice is moꝛe gre= uous before God, & before al indifferēt iudges. Before theſe woꝛdes alſo, ſay= eth Salamō. Wyll a man take fyꝛe in his boſome, & his clothes not be bꝛent? Oꝛ can one go vpon whote coles, and his fete not be hurt? Euen ſo, whoſoe= uer goeth in to his neighbours wife, & toucheth her, can not remayne vndefi= led. Wherby he declareth furthermoꝛe ẏ daunger and greatneſſe of this vyce, thꝛeatenynge them that thynke (lyke fooles) to kepe their aduoutry ſecrete, and that they ſhal neuer be takē & pu= nyſhed.

It ſerueth to our purpoſe, ẏ thoꝛowe aduoutrye greate inheritaunce are al= tered

Alteract ons & all

nacions of heritage.

tered, and the right heires disherited. For oft tymes it fortuneth, that an aduoutresse hath childrē by an aduoutrer and then must the sayde childrē inherit all the substaunce of their pretensed father as lawful childrē, which yet are vnlawful, wherby ẏ father loseth his honour, his kinred, his body & goods. His wife which is his own body, hath the aduoutrer defiled, and ẏ vnlawful children take the goods away. Yf this be not great wronge & wickednesse, thē wote not I what a mā may affirme to be vicious ynough: therfore though aduoutry be horrible both in mē & wemē, yet in wemē it is most hurtful & detestable. For besydes that the aduoutresse altereth ẏ inheritaūce as (I said afore) and with false promyses, & shamefull disceat withdraweth and stealeth it frō the right heires, she ladeth first her honest poore husbāde with great shame, great trauaile, labour, sorow & paine, in that he is faine to bring vp those aduouterous children, which are not his owne. Moreouer she dishonoureth her father, her mother & kinred. Her childrē (euen those that are lawful) must be ashamed of her, and be doubted of in the world, whether they be lawfully begotten or no. Therfore whā they speake of theyr mother, or heare her named, they

are

are abashed & ashamed. Aduoutresses also make their husbãdes to be despysed & of no reputaciõ, although they be vertues and honest men. They are the occasion that folkes come ofte together which are nighe of kynred. These and such like innumerable cõfusiõs, shame hurt, dishonoure, & fylthynesse folowe out of abhominable aduoutry. I passe ouer, now ỳ murthers, poysonynges, treasons, mãslaughters, battailes, and warres ỳ haue ensued after aduoutry, & destroyed bothe countrees & people. This did ỳ auncièt & noble mẽ of olde, ponoze, and considze, & therfoze ryghteously and of iust occasions appoynted they the punishmẽt of death foz aduoutrers. Yet wyl we heare howe aduoutrers excuse ther owne vice, and põdze how reasonably they go to wozke.

The dessẽce whiche aduoutrers vse.

They say: Though god haue forbiden aduoutri vnder ỳ paine of death, yet is ỳ same punishmente not executed, persourmed oz practised. Foz in no place appeareth it ỳ aduoutrers wer put to death. Foz Dauid was an aduoutrer, & yet receaued no punishmente therfoze: yea, ỳ Lozd Christ him selfe did abzogate and dissolue the punishmẽt of aduoutry, foz asmuch as he cõmaũded not the womã (takẽ in aduoutry) to be put to death, but bad her go her waye. Foz

whan no man had condemned her, he also let her go. Johan. viii.

To that I answer. God in his law hath ones expressed howe he estemeth aduoutry, & how he wyl haue it punyshed. Now yf mē haue not done Gods commaundement. and according to the same, thē is it neuer ỹ better, yet endureth ỹ law of God vnmoueable & sure. Neuertheless they of the olde tyme dyd punish aduoutry with the paine of death, as it is sufficiently proued afore out of the stories. The obiection therfore ỹ aduoutrers make, is but vaine. Now though al sentences, and iudgementes that haue bene executed, and practised because of aduoutry, stōd not in holy scripture, it is no maruayle. For the Bible is not a registre of vnthriftes & of such as for their wyckednes haue bene put to executiō. Or is it not euydent ynough vnto you, howe it was lyke to haue gone w̄ Susanna.

Death was the punyshmēt of aduoutrye.

The aduoutrye of Dauid

Dauid cōmitted aduoutry ones in hys lyfe, which drew him also & brought hī into great murther, so that he caused not onely his faithful seruaūt vria, but other noble men likewise to be slayne. Beholde what occasion aduoutrye geueth? What commeth of it? Trueth it is, he was not stoned to deathe. But what chaunced vnto him? Euen as he had

had dishonoured another mans chylde so sawe he shame vpon hys owne chyl-dren while he liued, & that with greate wretchednesse. For Amnon deflowred Thamar his owne natural sister. And they both were Dauids children: Yea, Absalom did miserably slaye Amnon his brother, for committing that wyc-kednes with his syster Thamar. Not long after, dyd the same Absalō dryue hys owne natural father Dauid oute of his realme, and shamfully lay with his fathers wiues. Whereupon there folowed an horryble greate slaughter, in the which Absalō was slayne wyth many thousandes mo of the cōmē peo-ple. Nowe let euery man ponder well by hym selfe, whether it be not a lesse thynge, once to medle, and so to haue execucyon and dye then to abyde the deth of so many, & that so longe, wyth suche misery & sorowe. Therfore was Dauid sorer punished, then yf he had bene but once stoned vnto death. And let euery mā learne hereby that no mā can escape the hand of God, although the world lay no hāde vpon him. God punisheth neuertheles: Yea, and that much sorer, whan he doeth it not here, but differreth it to another world.

Where as they make Christ the lord a mainteyner of aduoutrers, it is a

The ad-uou-trers.

brought before Christ.

playne & euydent shame. Christ neuer gaue libertye vnto synne. For he saith I am not come to breake ỹ lawe but to fulfyl it. Paul saith also. To the righteous is there no law geuen, but to the vnryghteous and disobedient, to whormongers, to periured persons, to liers and blasphemers. To ỹ Galathiãs he sayth. Walke ye in the spirit, so are ye not vnder the lawe. Therefore, for asmuche as aduoutrers do walcke in the flesh and not in the spirit, they are vnder the law, nether hath the lord taken the lawe and punishement from them. Moreouer, as touching the story. Joh. viii. we must consydre that ỹ lord said vnto the wife, woman hath no man cõdemned the? And whã she had said, no mã, he answered. Nether do I cõdẽne the. For with this answer laied he before her the sentence of the iudges. And for as muche as he was not come nowe to geue sentence as a iudge, but to saue, he would not condẽne her, & so medled nether with ỹ law nor the acte

The Lorde was come nowe to haue mercy vpon synners, and to call to repentaunce. Therfore said he also vnto this woman. Go thy waye, and synne no more. And with these wordes doth the lorde warne al such as are tangled with aduoutry, to ceasse frõ henceforth

and

and to amende. God happely may haue mercy vpon them, and take from them the same dishonour, payne and punishmēt, which they haue greatly deserued For god hath no delite in the destruccyon of a pooze synner, but will rather that they conuerte and lyue. But yf ye wyl not turne, yf ye wyll nedes be stif necked and stil set foxth your shameles foxeheades, thē verely doth god watch ouer your wickednes, and sayth. Hier. v. In the desyze of vncleniy lust, they are become lyke olde stallandes, euery one neyeth after his neighbours wife. Shuld not I punishe this? Wherfoze ye aduoutrers, loke foz none other, but God wil plage you foz shameles actes of wyckednesse and whozdome. Foz abhominacion, vice, periurye, and shamefull matters are they, that ye go aboute wythall.

¶ The.xv. Chapter.

¶ Howe one that intendeth to marye, shuld chose a mete, honest, & vertuous mate.

AND hytherto haue I declared whence wedlock commeth, who ++ ++dyd institute it, what it is, howe it oughte ozderelye to be cantracted, what be the occasions, end, and vertue therof. Item how holy, pzofitable, and good it is. Agayne, howe hozrible. noy

ſome, & ſhameful, whoredō & aduoutry is. But for aſmuch as in the occaſions of wedlock it is mēcioned, how ỹ wedlok was ordeyned of God, to the intent that maried folkes ſhulde ſpend theyr life in ỹ mutual participaciō of al ſuch thinges as god ſendeth, that they may bring forth childrē, or they may auoyde whordome, or for the eſchuynge of perellous ſolcnes, that the one maye be a comfort and helpe to the other accordīg to the wyll of God. And for aſmuche alſo as in the meane ſeaſon there lyeth great importaūce and weyght vpon it what maner of companiō & mate thou choſeſt, how thou maieſt liue with him and (if god geue the childrē) how thou mayeſt bring thē vp. Therfore in thys part of my boke folowīg, I wil treate howe a mete honeſt & vertuous ſpouſe ought to be choſen. Afterwarde howe they oughte on bothe the ſydes to lyue well and right together, to kepe and increaſe the mutuall loue and trouth of mariage, & fynally how they muſt wel and vertuouſly bring vp theyr childrē.

Ther lieth much weyghte in ỹ election of thy mate

For whoſo cowpleth him ſelfe wyth brauling folkes, and cōmeth to diſquietneſſe, may not cōplayne therof. Why left he not ſuche contencious perſons without his houſe? Who ſo now wyll haue a peaceable mariage, muſte not

choſe

chose him an vnquiet mate. He that will plante any thynge, doeth fyrste cõsidre the nature of the ground, in the which he intẽdeth to plante. Much more ought thou dest thou haue respect to the condicion of thy spouse, oute of whom thou desyrest to plant chyldren, the frute of honestie and welfare. And like as planting and carefulnes hath greate power in all growing thinges, so hath it greater vertue & strength: yea, and better frute in the diligent bringing vp of chyldren Where as mariages & childrẽ do somtyme prospere euell, the greatest cause therof, is the fault in choynge the partie, and in the chyldrens bryngynge vp. Nowe where as we fayle in thys behalf, it cõmeth ether of our owne fonde affeccion whiche we folow and are seduced therby, or els commytteth it of ignorance, as whã folkes wot not whervnto they ought to haue respect, or how to do in the cause . And seynge that in these poyntes standeth the makynge & marring of wedlok. I wyll fyrst note in few wordes ẏ most necessary thynge that maye be spoken hereof. And fyrste wil I speake of ẏ chosing of a spouse.

The chosinge is a receauynge or accepting of such thynges as we thynke are mete for our ende & purpose. Therfore euery electiõ hath a final respect,

What ſ election is.

that it is dyrected vnto. For as muche now as our talking here is of the elec= cion of a ſpouſe, we muſt reduce to our remẽbraunce the end of wedlok, that is to ſay, the cauſes why and wherfore it is cõtracted. Nowe haue we heard a= fore, that the cauſes, why it was ordey ned, and wherfore it is to be receaued of the two perſons, are theſe, euẽ to the intent that they both ſhal contynually dwel together, & ſpende theyr lyfe in ſ mutual participaciõ of al ſuch thinges as God ſendeth, that they may bryng= forth childzen, or that they may auoide whoredome, or for the eſchuing of par= rellous ſolytaryneſſe, that the one may be a comfort & helpe to the other, accor= ding to the wyll of god. Therfore thou that wilt choſe, muſt haue reſpect vnto theſe forſayd poyntes, as to the fynal end & marke ſet before ſ, & muſt proue whether the parſon whom thou thyn= keſt to toyne vnto thy ſelfe, haue theſe poyntes whiche thou haſt heard now recited. And the ſame ſhalte thou well proue, yf ſ note diligentlye the ryches that are in man, of the whiche I wyll nowe ſpeake.

thre maner of ri= ches in man.

Thre maner of riches are ther in mã, the riches of the mynde, of the bodye, & of temporall ſubſtaunce. The beſt and mooſte precious are the ryches of the

mynde

mind, as they wout which ỹ other two are moze hurtful then profytable. The ryches of the mynde are, the feare of God, fayth, gods glozy, gods seruyce, vnderstanding oz knowledge, prudẽce, truth, soberneſſe, righteousnes, liberalitie, chastite, humbleneſſe, honesty, nourtour, syngleneſſe, and dylygence, & such like vertues. These lie not styll nether hide thẽ selfes wherſoeuer they be, but breake oute dyuerſe wayes, so that they may wel be spyed, but specially in talking. Foz our Lozd Chzist dyd say. Out of the abundance of the herte speaketh the mouth. They of the olde tyme said, that a mans talkynge is the myzroure and messenger of the mynde, in the which it maye be sene without, in what case ỹ mã is within. Therfore who so wyll knowe and haue experyence ho we a mans mynde standeth, let him diligently note his communicatiõ whether it be ioyned wyth the feare of God, manerly, true, ernest, honest, stedfaste and reasonable, oz whether it be churlish and vngodly, bicious, vayne, glozious, fained, ful of wozdes, vnstedfast, vnhonest, vnreasonable & ioyned with lightnes. And of these frutes thẽ shalt thou knowe the tree and rote of ỹ hert. And though ipocrisi vse much diſceate in talking, yet can no ypocrite go al-

Riches of the mynde.

lãguage the feare of God.

alway ſo craftely, but he ſhall ſomtime ſtomble and bewray him ſelfe.

But for the more ſuerty, it is good for thee not only to marke his cõmunicacion, but alſo other geſtures and maners, how the man now behaueth himſelfe, how he hath done hytherto, what name and fame he hath had, & yet hath what opinion other wiſe & honeſt men haue of hym, how he behaueth himſelf in ſtandynge and goyng, and in all the partes of his body, what rayment he vſeth, whether it be vaine, whoriſhe, wõ tõ, light or manerly, & accordyng to hys eſtate reputacion and power, that is to ſay, honeſt raiment. For raiment doth oft geue certaine & ſure teſtymony of pryd, lightnes, wantoneſſe, inconſtancy, vnſhamefaſtneſſe, boaſting, and of filthyneſſe or vncleanneſſe, and other vices or vertues that are in man. So may much be ſpied alſo by the company & paſtime that a body vſeth. For a man is for the moſt parte conditioned euen lyke vnto them that he kepeth company withal. We ſe that amonge beaſtes wilde and tame, lyke will to lyke. The eduacyon alſo geueth great teſtimony, namely by whom, and how euery one is brought vp, whether it were among vertuous perſons or euil, whether ẏ party hath contynued in the nourtoure of the vertuous

Reputacion.

garment

Cõpany

The bryngyng vp.

tuous, and shewed him selfe obedient, or whether he hath broke out of his discipline, & folowed his own wilfulnes. For it is a smal matter for the to haue dwelt amonge vertuous men, but rather herin lieth the waight how farre & how much thou hast folowed them, & bene obedient vnto thē. Judas was amonge the Apostles, brought vp of the Lord Christ, but for al that was he neuer the better. For he left not his wycked prankes, nether was he obedient.

Therfore the occasion of al these thinges, and other lyke appertaynynge to the same, oughte euery one to discerne the parson whō he hath chosen to take to mariage, and to se that she be endewed with the sayde riches of ȳ minde, and that to his purpose she be righte, peaceable, honest, mete, and conuenient for him to lyue withal in wedlok, as it besemeth and as God hath instituted.

For like as in the minde there are such vertues as we haue spoken of, so are there in it also noisome wicked vices, & detraccions, as vngodlynes, dispisige of gods worde, mysbeleue, ydolatrye, Mawmetrye, ignorauce, churlishnes, lyge, falshode, ypocrisy, vnrighteousnesse, backbiting, mistemperaūce, drōkennesse, couetousnesse, vnchastite, vnshamefastnes, misnourtoure, rashnesse, furious,

Frowarde wicked qualites of the mynde.

furious, wantonneſſe, pryde, preſumpcio, vaine glory, chydig, brawling, and vnhandſomneſſe. Who ſo now choſeth hym a mate that is tangled with ſuch noyſome vyces, ſeketh not a ſpowſe for a right peaceable and good honeſt life, but an hel, a paynfulneſſe, and deſtruction of al expediente and vertuous lyuing. Specially ther is litle good to be loked for, wher as is vngodlineſſe and deſpiſinge of gods worde.

The deſpiſing of goddes worde.

For like as the feare of god draweth the whole garlād of vertues w̄ it, ſo bringeth vngodlynes, al vyce, and abhominacio: yea, & ſhutteth vp the way to amēdmēt. For who ſo wil not heare gods word, refuſeth al good informacion, & therfore is there no amēdmēt to be hoped for in him. And wher as is no ſhamefaſtneſſe, there dare the ſhameles perſon do euery thing that liketh him.

Vnſhamefaſtnes.

Where lying, boaſtinge, & lyghteneſſe is, there can no certaynte be had. there ſtandeth all in doubte what ſo euer is ſpoken and done. Where pryde is, there is alſo raſhneſſe, wilfulneſſe, preſumpcion, contempte, diſdayne, murmuryng, and obſtinate rebellion. And where as ſuch be, ther is nothing but brawling, chidinge, and neuer one good houre. Wherefore he that wyll not lacke the right poyntes of mariage and of a commodious

Lyinge Pryde.

modious lyfe, let him haue respecte to the riches of the minde, and chose hym suche a parson, as is endwed of God with such ryches, and not with a noysome or frowarde mynde.

After the riches of the mynde, do the riches of the body folow nexte, as is a bewtiful or wel fauoured body, health a conuenient age. &c. A bewtiful bodye is such one as is of right fourme, and shape, mete, and of strength to beare children, and to kepe an house euē such a person as thou canst fynde in thyne hert to loue, and to be contente withall, &c. Of the bewty of the bodye (where there is els no good qualite beside) saieth Salomō, Prouerb.xxxi. As for fauoure it is deceatfull and transitory, & bewtye is a vayne thing, but a woman that feareth God is to be commended. And Prou.xi. A fayre woman without discrete maners is lyke a ring of golde in a swynes snowte. Therefore are they all starke fooles, that in chosynge them wifes, loke onely to their bewtie, and regard not the riches of the minde. Afterward doth ỹ same bewtye turne them to dysquyetnesse, to payne, and trouble.

The ryches of ỹ bodye.

Bewtie

Health also must be consydred in the eleccion lest thou with al that thou hast perish, and lest thy whole house be poysoned

ſoned & hurte. Neuertheles I ſpeake here of ſoꝛe contagious ſickneſſe, & not of ſuch daily infirmities & ſmal diſeaſes, that al mẽ are ſubdued vnto. But I ſpeake of madneſſe, frenelye, the falling ſickneſs, lameneſs, lepꝛoſy, frenſhe pockes. oꝛ ſuch like which euerye man ſhould greatly abhoꝛre. Notwithſtandinge wher maꝛied folkes which now are together be viſited wt̃ ſuch diſeaſes thẽ muſt one ſuffre wt̃ the other, as they that aꝛe in one bodye. As foꝛ the due, & conueniente age, we ſpake of it in the ſyxte Chapter.

Riches of temporall ſubſtaunce.

To haue ỹ goodes of tempoꝛall ſubſtãce is to be boꝛne of noble parẽtes, oꝛ to cõe of a woꝛſhipful ſtocke, to haue riches, great offices, gaines, oꝛ occupyinges, & ſuch like. The higheſt nobilitie, & moſt woꝛthy of cõmendaciõ, is to be noble in vertues, in good wooꝛkes, maners & cõditiõs. What ſodoth cõe alſo of noble parentes, is ỹ moꝛe to be reputed. But to be a gẽtle boꝛne, & to vſe him ſelfe vngẽtly, is eũ aſmuch as to ſhame him ſelfe & his. Ther haue bene foũd many which came of a low birthe but they garnyſhed their kynred ſo wt̃ vertuous & noble actes, that they and their ſtock attained to great pꝛoſperitie. There are many this day that come of famous houſes and noble parentes. but

Nobilyte.

they

they leane to much to their birthe: yea, they are wylful mynded, and thyncke, ẏ (because of their nobilite) they maye do what they list, and that their doinge becommeth them wel, and yet are they so noble (that is, they so excell) in all vyce and abhominaciō, that they bring them selues to dyshonoure, and to contempte, and hatred of al men.

Let euery man therfore loke ernestly to this matter lest any man intendinge to haue the golde, and catchynge the whote cooles do burne him selfe without recure. For temporal goodes sake, the matter miscarieth and is in daunger. Theris sometime great riches, but with litle honesty is it gathered together. And with ẏ same riches, wil not be alwaye prosperite, peace and reste. Manye truste to their goods, and nothinge wil they lerne, therfore also can they do nothinge but liue deyntely, and with pride excesse, and dyshonestye to waist it away, that hath bene lōge gathered together. Now whan ther is alwaye taken from the heape, and nothing laied therto it waisteth away in processe of tyme, how greate so euer it hath bene. Then foloweth pouertye: yea, an intollerable, and vnpacient pouertie. For they ẏ now lash out altogether haue had no necessite hitherto, but

Temporall goodes.

were in all welth, wherfoze after ſuch a ſunne ſhine, there cõmeth euer an intolerable heate, and thencefoꝛth begynne they to warme themſelues at the bare leaues.

Who ſo nowe in his electiõ loketh to the multytude of goods, and not howe they were wonne, & whẽce they come, he hath cuſtomably ſuch a ſmokye hat ſet vpon his heade, that all the water of the thamys can not waſhe away the ſoote therof. Good without God and honeſtye is a dedly poyſon, and the bodely deuel him ſelf. Goodes & riches in the hãd of an vndiſcrete & ignoꝛãt mã is as a ſharpe knife, ỹ hãd of a chylde that doth no good therwith, but wounded & deſtroieth it ſelfe. Wherfoze let euery mã in the electiõ haue moꝛe reſpect to diſcretiõ & knowledge thẽ to riches. Moꝛeouer an hãd ỹ is occupied, & winneth & getteth his liuig godly, & honeſtly doth farre excell any riches ỹ are wõne. A rich mã which hath great goodes in his hãd, & yet hath lerned nothing withal & nothing can lerne whã he ones loſeth his ſubſtaunce & goodes he can winne noꝛe, but commeth immediatly to ỹ ſtaffe and walet. As foꝛ ſuch one as hath applyed hym ſelfe to lerninge, he is fytte to ſome office, he can, and is able to occuppye and labouꝛe

Wynnynge & occuppynge.

and

and though he ones or twise loseth ẏ he hath yet can he wynne more agayne.

And though no mā with his eleccion should haue special respecte vnto temporal substaunce, yet oughte no man to behaue him selfe vncircumspectly, nether lightly to regard honest prouisiō. For like as out of great riches ther foloweth pride, euē so out of pouerty ther foloweth muche euell. Therefore it is not vnright that thou in thine eleccyō consyder howe thou mayest honestlye wynne thy bread, wherof thou mayest lyue wͭ thy spouse, & what thy spouses substaunce, and occupyinge is, & how ẏ same may be an helpe to thy cōuenyente lyuynge. Yf thou now wil not regarde ẏ more excellēt, and better thinges, but haue onely respecte vnto the goodes, thē mariest thou not the parson, but the goodes. Wherof yf ther be not so muche as thou wouldeste fayne haue, or if it waist away, thē fare wel al thy loue which cōmeth thorowe ryches, bewty, or other like small occasyons, & is euen as a fire that is made of straw or towe, it groeth soone, and is great, but straight waye it vanisheth. Euē so is ẏ loue shortly extincte, which sprīgeth not of durable occasiōs: yf a fire be made of whole strōg wod it geueth a good natural heate. likewise if ẏ

in the election of a spouse hast respecte vnto the true godly, & honest poyntes, thē is thy loue of so much the lōger cōtynuaunce.

The effect of the election.

And to be short. Let euery one with his electyon, haue respecte vnto those poyntes for the which wedlok was ordeyned of god. Thē whether the partie (whō thou art minded to chose) be reasonably endewed with all those poyntes or no. And to the intent that ỹ same may wel be perceaued, let euerye man haue faithful respecte here to ỹ riches of the mynde, whether the parson be godly, wise, discrete, true, kaythful, honest, sober, & louig. Itē whether she be whole & sounde, & not laden wt sore diseases, deformed, sluttishe, fylthy, euell fauoured, & what her estate is, what power and possibilitie she is of, howe, where, & wt whō she hath bene brought vp, wherupō she lyue, & what she occupieth, how fruteful, hādsome, housewifly, laborious & quicke she is. Yf beside these, thou fyndest other great ryches (bewty & suche like giftes) and comest godly & honestly by them, thou hast the more to thanke God for.

Prayer.

But specially and before al other thynges, we must faithfully wt feruentnes. and stedfast beleke (without ceassynge) make oure intercessyon, and prayer

vnto God to whom al hertes are open and knowen that he wil not suffre vs to go amysse, but (as a father) helpe & gide vs to a right mariage, in ỹ which we may liue honestly and prosperously (euen as we ought) to his honour. For it is god onely that prouydeth the mariage, that hath the hertes in his hãde, and that geueth the wil, as it is sayde in the chapters afore. But lyke as in other pointes & matters the ordinaũce of God doth not destroye lawefull instrumentes: Euẽ so here in this cause, ỹ institution of god denieth not the ordinate electyon, but in them that feare god they go both together.

A notable ensãple of ỹ election, & erand in the cause of matrymonye.

Of this ordinaunce of god & ordinate election, we haue a very fayre example Gen. xxiiii. Where Abraham sent his seruaunt in his message, to get his son Isaac a wyfe in Mesopotamia. The same seruaũt begynneth his matter with prayer, & saith: O lord god of my master Abrahã, send me good spede this daye, & shewe mercy vnto my master Abraham. Lo, I stonde here by the well of water (for he taryed there with his seruauntes & camels without ỹ citye by a welles side) and ỹ doughters of the men of this cittie will come out & drawe water. Now the damsel to whõ I say, stoupe down with thy pitcher, &

let me drinke, yf she say, drynke, and I
wil geue thy camels drink, therby wil
I know, that she is ỹ same, whō thou
hast ordeyned for thy seruaunt Isaac.
Beholde, in this prayer doth Abrahās
seruaunt knowledge the ordinaunce of
God, and that God only prouideth the
mariage, and yet neuertheles he faleth
to prayer, and vseth that meane. For it
foloweth in ỹ story. And it cāe to passe,
that before he had lefte speakynge, Re-
becca came forth, & caried a pitcher vpō
her shulder, and she was a very fayre
damesel and vnblemished virgine, and
came downe to the wel to drawe wa-
ter. Thē ran the seruaūt vnto her, & as
ked her drinke, & she sayd: Drynk syr:
And with that toke she downe her pit-
cher and gaue him drink. And whā he
had dronken, she sayde: I wyll drawe
water for thy camels also, ỹ they may
drynke. And so she made hast, and pou-
red water oute of her pytcher into the
troughe, and gaue the camels drynke.
But the man maruayled at her, & mar
ked her well, and held his tounge. &c.
No doubte, he had respect to the riches
of the mynde, and of the body, and per-
ceiued that she was gentle, seruiable,
lowly, geuē to labour, quick in her bu
syness, louing toward straungers, ỹ she
was not mistaught nor nicely brought

vp, nor a hygh mynded or deyntie beast but honest and hādsome. How she was condicioned, could he not know better then by such tokēs. She was yet an vn touched virgin, and therfore also well nourtoured, and no nyce thynge.

Whan she commeth to the well, she maketh no stoppe, nor bringeth a sorte of yong felowes with her, nether standeth she gasyng and wōdring vpō the strañge man, but quickly, and straight goeth she her way, & tendeth her owne businesse. But as soone as the olde honest mā (Abrahams seruañt) spake vn to her, she sheweth her selfe very curteous and gentle. Ful reuerently calleth she him, syr, master, or lord, and serueth him quickly, asketh no questiōs of him and maketh no mo wordes. These are right vertues, highly to be commēded in a virgin. Moreouer this damesel is praysed for her bewtie and fairenes of her body, which was euen asmuch the more excellent, as she exceaded in vertuous condicions.

Thou wilt say ye a, but where are the other giftes of god & riches of ẏ mind, as the feare of God, true belefe. &c.

I answer. The said vertues were not in her without the feare of god & faith, Abraham also had taken an oth afore, of the same his seruañt, after this ma-

ner. Thou shalt sweare by the lorde of heauen & erth, that vnto my sonne thou shalt take no wife of the doughters of the Cananites, among whom I dwel; but shalt go to my countrey and kinred and thence bringe him a wife. The Cananites were corrupte and lost in their fayth and maners, geuen to y idolatry & abhomtnacyō, yet were they myghty & rich. But they in mesopotamia (whēce Abraham was) feared God, and were vertuous, notwithstandyng they were not of lyke power and ryches. Neuertheles, Abraham folowed after ꝑ feare of God, and therin leaueth he vs an ensample, that we all shoulde be gladder to haue god, then Mammon. And thus hast thou also ꝑ in this mariage, there was great experience of fayth.

When the seruaunt nowe had wyth silence considered the excellente gyftes in the dāsel, he asketh her furthermore whose doughter art thou? She answereth: I am the doughter of Bathuel, & Nahor is my graundfather. Then Abrahams seruaunt toke out a ryngge of golde, and other Jewels, and gaue her them. For no vncomely thinge is it to geue honest presentes to honeste damselles in the waye of honestye, and so to moue their myndes vnto the honoure and loue of maryage. Els or other-

wyse

wyfe, and of ſuſpictous perſons, ought honeſt damſels to take none. For it is no vntrue prouerbe. She that taketh the pedlers ware, muſt be faine to haue the pedler himſelfe alſo at the laſt. &c.

Moreouer the ſeruaunt thought he wold proue, how frendly, mercyful, harborous and faithfull the damſell was, and ſayd: Haue ye rowme in youre fathers houſe to lodge in? And ſhe ſaide vnto hym: We haue plentie of hyter & prouender, & rowme ynoughe to lodge in. Yet becauſe ſhe wouldē not take muche vpon her, ſhe ranne in, and told her brother Laban the matter. Who immediatly made ready ỹ table, goeth forth to the well, and bringeth the ſeruaunt into the houſe, and ſetteth meate before him. But the ſeruaunt ſayde: I wyl not eate, tyl I haue fyrſt done my erande. And ſo began and tolde, howe that his maſter Abraham had one onely ſonne, how rych he was, and how he had ſente hym to Meſopotamia to get his ſonne a wyfe.

a fourme of the erande in mariage

Thē told he how he made his prayer vnto God, & came to the well, & howe they? doughter Rebecca came to ỹ wel alſo, howe ſhe behaued her ſelfe, and what ſhe dyd by the whiche he vnderſtode ỹ God had prouided their daughter for his maſters ſon. So that nowe

his request was, that they wold gene hi a final answer, whether they could be content to marye theyr doughter to his masters son, or no. Whereupō the damsels father and brother answered This commeth euē of the lorde, therfore wil we not say against it. &c.

And thus out of the story we learne, that whan we haue made our faithful prayer vnto God, appointed oure election ordinarily, & vsed the other meanes we must do our erande vnto the parentes or tutours of the partye, and how we and after what maner we ought to do it. The damsell also is enquired what her will is, she cōsenteth, and therwith is the mariage concluded. Thus much I haue spokē concernyng the chosing of a conuenient and mete spouse, and of the erande appertaynyng to the same.

Trewth in cōtracting of mariage

Yet in this thig also must I warne euery reasonable and honest person to be ware, that in cōtracting of mariage, they dissemble not, nor set forthe anye lye, but rather vse trueth. and tel how euery thyng standeth. For they that lie & dissemble, do afterwarde cause much displeasure among thē that are discaued. Let euery one remembre, how loth he would be to be discaued himself, & that it is comenly sayde. In maryages ought no man to be begyled.

Euerye

Euery man likewise must esteme the parson to whom he is handfasted none other wyse, then for hys owne spouse, though as yet it be not done in ỹ church nor in the strete. For thus is it writen Deut.xxii. If a mayde be handefasted to an husband, & then a man finde her, & lye with her, they shal both be caried out of the citie, and stoned vnto death.

¶ The.xvi. Chapter.

¶ Of the weddynge.

AND to the intent that all inconuenyences for to come (whiche ++ ++ might afterward grow, eyther touchynge the goods or the promyses) maye circumspectly be preuented therfore after the handefastynge and makyng of the cõtract, the churche goynge and weddynge should not be differred to longe, lest the wicked sowe his vngracyous seede in ỹ meane season. Likewise the weddynge (and cohabitacion of the partyes) oughte to be begonne with God, and with the ernest prayer of the whole church or congregacyon. But into this dishe hath the deuel put hys foote, and myngled it with manye wicked vses & customes. For in some places ther is such a maner (wel worthy to be rebuked) ỹ at ỹ handfastynge there is made a greate feaste and superfluous bancket, and euen the same

night are the two handfasted persons brought & layed together: yea, certaine wekes afore they go to the church. Whyche is no thing els but a wicked lust, and a plaine euidence that thou litle regardest the blessyng (euen as did Esau) and that in wedlock thou sekest nothyng but carnall desyre.

Maryed folkes go to the church, afore they lye together.

Christ commaũdeth vs, that first before all thinges, and in al thynges, we shall seke the kyngdõ of God. And for asmuch as he him selfe did opẽlye couple the first mariage together, & blessed both the parties, therfore the congregacion thorow the ensample and sprite of God hath ordeyned, that the partyes shall openly & before all thinges, come to the church, & there declare & cõfirme their mariage in the face of ye churche, & of gods ministre receiue the blessing, and commit them selues to the comen prayers of the congregacion, & enioye the same. This godly ordinaũce ought euery reasonable christẽ mã to preferre aboue his owne fonde affeccion, & not first to seke the bancket and the bed in his mariage, but Gods kingdom, and then first to be wedded and dwel together in the name of God.

the occasiõs and cõmodi-

For in the saide ordinaunce we muste not onely considre and note the act and example of God, but also those profy-

table

table, and Christen poyntes folowing. Fyrst, with this ordinaunce is it openly declared in the sight of al the world, that it is god which knitteth ỹ knot of mariage. For that the minister of the churche doth, that doth he in the name, & accordinge to the ensample of God.

tes that cometh of this ordinaunce.

Secondly, w̄ this ordinaunce is testimony geuen, that wedlok is honorable and pleasaunte vnto God, an holye worke of ỹ light, and no foule worke of darkenesse. For ỹ parties dare sightlye come into the open church (euen in the light) wher gods workes, only are practised. As for the workes of whoredom and dishonestye: they hyde them selues in the darkenesse. It is sene also by the goynge to ỹ church, who kepeth house wyth God, and honesty in wedlocke, & who with the deuel, & shame in whordom. Not only this, but also what they be, that amonge Christen people are to be suffred together as honest persons. And who (as harlottes & vnthryftes) are to be expelled and dryuen from a sunder.

Thirdly, in this ordinaunce is euery one warned, faythfully to kepe his promes, made and geuen to his spouse, before God and the whole church: For if a man haue cause to be ashamed, whā he promiseth, ought in ỹ presence of honest

nest people, & kepeth it not: Much more ought aduoutrers to be ashamed, that breaketh their promes made before God, and the congregacion.

Fourthly, God wil geue his blessing to thē that cōtracte wedlok in ỹ feare of him, and confyrme it accordynge to his ordinaūce. Which thing the faithful may assuredly loke for at his hande Gene.1.

Fifthly. There is Gods word declared and taught how holy a thing wedlok is, how maried folkes ought to behaue thē selues. &c. Ther euery man ỹ is maried alredye is put in mynde of his promes, & they ỹ somtyme liue euel in mariage, are called to repētaūce like as they also, that leade an honest lyfe, are confirmed in al goodnesse.

Sixtly ther is made a generall prayer of the whole congregaciō in the name of Christ, for those new maried folkes and for the whole state of matrimony. Nowe hath the Lorde promysed that where two or three are gathered together in his name, he wyl be in ỹ mydes among, thē therfore is it wel to be hoped, that he wil be muche rather in such a whole cōgregaciō, & heare their prayer. All these occasions consydred, let not the faithful despise Gods ordinaunce, but behaue them selues so, that

diligently

dylygently, and afore all thynges they seke the kyngedome of God, & take ẏ in hãd which is honest profitable & good.

But the deuel hath crept in here also, and though he can not make the ordynaunce of goynge to ẏ̃ church to be vterly comitted & despised, yet is he thus mighty, and can bringe it to passe, that the ordinaũce is nothing regarded but blemished with al maner of lightnes. In so much that early in the morning the wedding people beginne to exceade in superfluous eating, driking & wher of they spyt vntyll the halfe sermon be done. And whã they come to the preaching they are halfe dr̃ke, some al together, therfore regard they nether the preaching nor prayer, but stande ther only because of ẏ̃ custome. Such folks also do come vnto the churche with all maner of pompe and pryde, & gorgiousnesse of raymente and Jewels. They come with a greate noyse of basens & drommes wherwith they trouble the whole church, hindre them in matters pertaynynge to God. They come into ẏ lordes house as it wer into an house of merchaundise to lay forth their wares, and offre to sell them selues vnto vice and wickednesse. And eũ as they come to the church, so go they from the church againe, light mẽ, in shamefull

Abuse al weddynges.

pompe

pompe, & vaine wãtonelle. What thinkeſt thou faithful mã, that ſuch churchgoynge obteyneth before God, verely moze indignacion and diſpleaſure, thẽ fauoure and grace.

Wherfoze let al vertuous and honeſt people take here moniciõ to leaue ſuch abuſe: yea, ſuch ſinful & vicious churchgoynge, there as it is yet pꝛactyſed. And let them take theyꝛ honeſt kynſefolkes & neighbours wt them, & in good ſeaſõ, ſoberly, diſcretely, lowly, as in ꝑ ſight of God, wout pompe, manerlye, & in comely honeſt raymẽt, wout pꝛide, withoute dꝛowmynge & pyppynge, let them go into the houſe of the Lozd, and there heare ꝑ Lozdes wozd, make their faythful pꝛayer vnto god, with feruentneſſe, and ſtedfaſt beleſe receaue ꝑ bleſſynge, & then manerly and with ſilence to go home agayne.

After ꝑ goynge to the church, is ther no leſſe inconuenience vſed among many multitudes, thẽ in ꝑ church goinge. Foꝛ whan they come home from the church thẽ beginneth exceſſe of eatinge & dꝛinkynge. As foꝛ the pooꝛe, they are out of remembꝛaunce. And as much is waſted in one day, as were ſufficiente foꝛ the two new maried folkes halfe a yere to lyue vpon. The dayes of Noe mencioned in the Goſpel, and the para-

ble

ble of the rich mā, and Lazarus, haue there rowme ynoughe. Let euery man loke, ỹ with such excesse, he pray not also with the rich man in the pyt of hel.

After the bancket and feast, there begynneth a bayne, mad, and vnmanerly fashion. For the bride must be brought into an open dauncynge place. Thē is there such a runnynge, lepinge, & flyngynge amonge them, then is ther such a lyftynge vp, and dyscoueringe of the damsels clothes and of other wemens apparel, that a man might thyncke, all these dancers had cast al shame behide them, and were become starke madde and out of their wittes, and that they were swoorne to the deuels dance. Thē muste the poore bryde kepe foote with al dancers, and refuse none, how scabbed, foule, dronkē, rude and shameiesse so euer he be. Then must she oft tymes heare and see muche wyckednesse, and many an vncomely word. And ỹ noyse & romblynge endured euē tyll supper. As for supper, loke how much shamelesse, and dronkē, the euenynge is more then the mornynge, so muche the more vice, excesse, and misnourtoure is vsed at the supper. After supper must they beginne to pype and daunce again of a new. And though the yōge personnes

Syn & excesse cōmytted at weddig

(beynge wery of ỹ babiynge, noise and inconuenience) come ones toward their reste, yet can they haue no quyetnesse. For a man shall fynde vnmanerly and restlesse people, ỹ will first go to theyr chambre dore, and there synge vicious and naughty balades, that the deuell maye haue his hole triumphe nowe to the vttermoste.

But here let euery Christen mā consyder, what an vnmanerly & froward custome this is, & how vnmete a thing it is ỹ such vnclennesse should be practised amonge Christen people, whiche ought to be holy. Mariage should be an institution, and manifest condemnacio of al inordinate lust, of al excesse, of all wanton and vnshamefast liuing. And yet is the same chast estate begon with superfluite and riote, to the great hurt of the bodyes, soules, and goods of the yonge folkes. Or is there any man so greatly destitute of vnderstāding, that he perceaueth not this? Why dothe no mā then reforme it? Or will we with violence prouoke and defye almightie God? Nowe go to, thoughe the myre fall vpon your heades, we can not do withal.

Cōuenience and honeste myrthe.

Thou wilt say. What hath God thē forbydden honest folkes to make mery together, or to daunce honestlye in all good

good maner? I answer. What so euer God doth not inhibite & condempne to be synne, may not be called synne by any man. As for mirth with honesty, it is a grace and gyfte of God, and herof commeth it that they of olde dyd saye. Honest mirthe shoulde none forbydde. Wherfore though a Christen man vse conuenient mirth with nourtoure, temperaunce and thãkfulnesse, he synneth not. For god hath not inhibited man to be mery with honesty and in due season. This is manifest. Hiere. xxxi. And Salomõ saieth, Ecclesiastes. iii. Ther is a tyme to wepe, & a tyme to laughe, a tyme to mourne, & a time to daunce, a time to embrace, and a time to refraine from embracynge. Inconuenyente tyme therfore and place, may faithfull Christen men haue ordinarly al maner of mirth in instrumẽtes with honesty at mariages, or other ioyfull tymes, whã god geueth peace, prosperite and fayre wether. The abuse, the ryote, & excesse (againste the whiche onely, we here speake) marreth all, and bringeth inconuenience in these, & all other thynges. And so after greate vntẽperate & vnmeasurable mirthe, there folowth comẽly exceding great & perpetual sorowe. Wherfore let al faithful christẽ men take here a mẽcion, at their wed-

dynges to put away al vntemperaſice and wyth nurtoure & honour to begin that honozable ſtate, ſo ſhal God increace his grace in thē, and graunt thē to liue in lōge and honeſt mirth. Oz elſ yf they fall in to trouble, he ſhall not leaue them without comfozte.

¶ The .xvii. Chapter.

Of the firſt cohabitacīō (oz dwellinge together) and loue of maryed folkes

After that we nowe hyther.to haue bzefely ſpoken of ꝑ electiō of a comely ſpouſe, & of the earonde in the cauſe of maryage, of the church goynge alſo, and of the declarynge and confyrmacion of the partyes in wedlock: I muſte declare, howe they both may lyue wel and ryghte together, and faithfully kepe & increace the loue and bewty of mariage.

Daūger in ꝯ firſt cohabytacion.

And here the firſt dwelling together is moſt daūgerous of al. Foz wher folkes neuer came together afoze, and the one is not yet accuſtomed wyth the other, & wher ſometyme alſo they are of cōtrary condiciōs and natures amōge thē ſelues: There oz euer they cā dwel vnder one rofe. & afoze the one lerneth to knowe the other, muche contention happeneth many tymes, and yf ꝑ ſame be not pzeuented at the begynnynge, there ſpzingeth wozſe thinges therof.

Foz

For the deuyll the enemye of all vnite crepeth in here also, & laboureth fast e, that he may likewise haue his porcion and that he maye make the maried fol= kes not to agree well the one with the other. Against whom they that ar now maryed, must diligently watch & fight, and geue the deuil no place, but remē= bre well, what may folowe vnto them by such to early discorde. And the same may they lerne by this ensample folo= wynge. If two boordes at the fyrst be not well coupled and ioyned the one to the other, they neuer are fastened right afterwarde. But if the fyrst couplyng and ioyning together be good, thē can there afterward no violence dryue the boordes a sunder: yea, the whole boord doth sooner breake, then the glewyng of them together.

They therfore that are maried, muste applye theyr special diligēce, that their fyrst cohabitacion and dwellyng toge= ther be louing & frendly, and not sepa= rated thorow any spytefull contencyon for so shal the whole estate of your ma= rtage prospere & better, & haue & more tranquilite & rest, as longe as ye lyue. And though there happen to aryse a= ny cloud of discord, yet let thē beware that at the lest there be not to much dis pleasure, disdayne & inconuenience. For

yf at the begynnyng of maryage there chaūce such rudenes and vncomly discorde, then wil it alway be breakynge out, euen as it is with great woundes and broken legges, which seldome are so thoroughly healed, but semetyme they haue payne at the chaūge of ꝯ wether. Euen so, if maried folkes behaue themselues thus vnhonestly, ꝯ one toward the other at the fyrst, and yf discorde be once begonne betwene them, the olde cancker wil brede againe, though it be sealed afterward. Then come such vnsemely wordes as these be: Thus diddest thou serue me also afore. It were my part to lerne to geue litle credence vnto the. &c. And after this maner doth that to early discorde, make the whole lyfe and the whole state of mariage, bitter and sower.

How they must behaue themselues at their fyrst beyng together.

Let euery one cōsider this aforehāde and refrayne, forbeare and suffre. And yf all be not after his mynde, lette hym remēbre ꝯ wordes of paul: One beare anothers burthē, and so shal ye fulfyl the lawe of Christ. Let one suffre with another. In the meane season let eche one lerne to be aquainted with the nature & condicions of the other, & to applie him selfe accordyng to the same, inasmuch as they must nedes dwel together, one enioy another, & the one die & lyue

liue with the other. Remẽbre your sel-
ues well on bothe the sydes, that if ey-
ther of you wyl be so stife minded, and
stande so in his owne conceate, ye & all
neuer haue good nor good dayes toge-
ther. What auaileth you thẽ your own
noisome conditions? Whan thou per-
ceauest thy seife to haue oughte in the
which doth displease thy husband, the
best is that thou amẽd it. If any thing
then do dysplease the, speake thy minde
and that discretely vnto thy husbande,
to the intente that he may leaue it. If
sensualite go to worke, it marreth all.
Wyth the first can we not obteyne al-
way, and of euery mã, whatsoeuer we
would faine haue. Contrariwise: Cha
stenyng hath yet her owne dewe tyme
and place. The tyme also, & your dwel-
lyng together shall minister much occa
sion, so that in processe of tyme, manye
thinges shalbe more tollerable vnto ỹ,
that at the first ỹ thoughtest roughe, &
couldest not suffer. But afore all thyn-
ges, the prayer of fayth vnto god, shall
make most peace & rest, god onely hath
our hertes in his hand, he can bowe thẽ
and alter thẽ as he wil. Leaue not thou
now thy callig. Whatsoeuer we desire
of God in a true belefe (yf he be not a-
gainst his glory and our saluacton) he
wyl geue it vs. But thys prayer maye

not ceasse, as Christ teacheth. lu. xviii.
As for suche as in their owne inordi-
nate lustes not regarding this our in-
struction & warning go on styl, and as
soone as in their first dwellynge toge-
ther they find ought in their spouse, ẏ
is against them, do braul and crye. No
man, but euen the deuyl himselfe sent
thee vnto me. &c. Those men do euē like
as if one had bought a vineyarde, and
shoulde goe into it afore the tyme, to
proue the grapes, which, yf they were
yet harde and sower, that is vnseaso-
nable, and not rype, he should therfore
plucke vp the vynes, and destroye the
whole yarde. For like as here the tyme
must be considred, so must the one for-
bere the other in their fyrste commyng
together. And thoughe the grapes be
ripe, yet is not ẏ iewse imediatly wine
at the begynning, but fyrst is it muste,
thē sweter, at the laste wyne: Yea, the
yeare and age maketh it in manye pla-
ces the longer the better, and the more
pleasaūt. He that will not now tarye ẏ
tyme, but cast out the wyne, because it
is not wine by and by but is must fyrst
and thē sweter wyne that mā must ne-
des lacke wyne at his nede. Euen so if
thou wilt suffre no infirmyte nor ble-
mish ẏ must take none to be thy spouse
For all men are tempted & euerye one
hath

hath his owne special blemish & fault, ouer and besydes ȳ weaknes and imperfeccion that we haue of our first father Adam. Wherfore let not euery man speake & do here whatso euer commeth into his brayne, but remembre that we al are men, & that according to the olde prouerbe. In space commeth grace.

And to the intent that euery man in this estourmacion & in the state of maryage, maye behaue hym selfe the more folckes handsomly, and the better, I wyl now owe one brefely declare, what maried folkes (be toāother cause of gods cōmaundemente) do owe one to another, namely, ordinate obedience, & coniugale loue mutual, whiche is of all loues, ȳ greatest. For whosoeuer doth ernestly pōdre these thynges, and consydreth thē well, shal not onely behaue him selfe ordinatly and louingly at theyr fyrst dwelling together, but thorowout the whole state of maryage (as longe as he lyueth) he shall spende his tyme well in vnitie, quietnesse, & in al good maner. Touchyng thys obedience and loue matrimonial, I wil alledge the very worde of god, to the intent that this instructiō may generally take the more effecte, & that euery man (not folowyng here ȳ same) may know that he synneth openly agaynste God, and agaynst his holy ordinaunce.

What maryed

Paule

The due tie & obedience of wyues.

Paul. Ephe. v. saith thus. Ye wiues, submit your selues vnto your husbandes, as vnto the Lord. For the husbād is the wyues head, like as Christ also is the head of the congregacio, and sauiour of his body. Now as the cōgregacion or church is in subiection vnto Christ, so let the wyues also be in subiection to their husbādes in al thinges. First doth paul speake of the obediēce, that maryed wemē owe to their husbādes. Let the wemē, saith he, be in subiection, that is to say, seruiable, & obedyēt vnto their husbādes. And adderh therto, that they must esteme this obedyēce none otherwise, then if it were shewed vnto God him selfe. Wherout it foloweth that the said obedience extēdeth not vnto wyckednesse and euil, but vnto that which is good, honest, & comely. Inasmuche as God delyghteth onlye in goodnesse and forbyddeth euil euery where. It foloweth also, that the disobediēce which wiues shew vnto their husbandes, displeased god no lesse, thē when he is resysted him selfe.

The husbande is the head of ỹ wife

Secondly Paul doth lykewyse adde the occasion, why wemen ought to be in subiection to their husbandes. Euen because the husband is ỹ wyues head. Which saying he toke out of the thyrd chapter of Gene. Where it is wrytten

thus

thus: And the Lord sayd vnto the wo-
man. Thou shalte depende and wayte
vpon thy husbandes becke, hym shalte
thou feare, and he shal haue auctority
ouer the. Thus writeth paul hym selfe
i. Timoth. ii. I suffre not a woman to
teache or preache or to haue dominion
ouer her husbãde. For Adam was first
made & thẽ Eua. And Adã was not de-
ceaued, but the womã was discensed,
and brought in the transgression. For
asmuch then as the maister ship and ta-
kyng of auctorite vpon her, coulde not
wel be dryuen out of the woman, ther-
fore god to punishe the synne, humbled
her, made her fearefull & subdued her.
Suche punishment and ordinaunce of
god ought they to regarde, and wyth a
good wyl (accordyng to the commaun-
dement of the Lord) to obey their hus-
banders, lest they fall into gods wrathe
and in no further punishment.

But to the intente that the husbande
shall not turne his auctorite vnto tirã-
ny, therefore doth Paule declare after
what maner, and how the husbande is
the wiues heade. The husbande (saith
he) is the wiues head, euẽ as Christ is
the head of the congregacion. Nowe is
Christ so the head of the congregation,
that he shewed vnto it the same thing,
which the head shewed vnto the body.

How the husband' is ỹ head

The

The heade seeth & heareth for ỹ whole body ruleth and gydeth the bodye, and geueth it strength of life. Euẽ so doeth Christ defend, teache and preserue his congregacon. To be shorte he is the saluiour, comforte, eye, hert, wisedom and gyde therof. Therfore must ỹ husbandes be heades vnto ỹ wiues in like maner, to shew them like kyndnes, and after the same fashion to guide them and rule them with discrecion for their preseruacion, and not with force and wilfulnesse to intreate them.

How the wyues muste obey, & behaue thẽselues.

Thirdly, Paul setteth an ensãple to the wyues howe they must be obediẽt & behaue thẽselues vnto theyr husbandes, & saieth: Like as the churche is in subiectiõ to Christ, so let ỹ wemẽ be in subiectiõ to their husbandes in al thinges. But how is ỹ church in subiectiõ to ỹ lord? She hath respect onely vnto him, & dependeth vpõ his word. As for straunge & fremde husbãdes, she harkeneth not vnto them but kepeth herselfe pure & cleane (& that continually) vnto him in al faythfulnes loke what christ commaundeth her that receaueth she in to her hert, & doth it. Cõtrary to christ and without his wil & worde doth she nothinge. For in euery thynge that she goeth aboute, she seketh and enquyreth for Christes word, she loueth christ on

lye

ly & aboue al thiges, she is glad & wil ling to suffre for christes sake, she doth al for ỹ loue of him. Christ onely is her confort, ioy & all together vpõ Christ is her thought day & night, she lõgeth only after christ for Christes sake also (yf it may serue to his glory) is she har tely wel content to dye, yea she geueth ouer her self wholy therto for christes loue, knowing assuredly, ỹ her soule, her honour, body, lyfe, and all that she hath is christes own. Thus also must euery honest wyfe submit her selfe, to serue her husband with al her power, and geue her selfe ouer freely & willig ly, neuer to forsake him tyll the houre of death, to hold her contente wyth her husbande, to loue him onely, to harken vnto him, and in al thiges to order her selfe after his commaundement. &c.

Now foloweth it in Paule lykewyse what ỹ husbãdes owe to their wyfes and how they ought to loue thẽ. Ye husbandes (saieth he loue your wyfes) as Christ loued the congregaciõ, & gaue him selfe for it to sanctifie it, and hath cleused it. &c. The husbãdes dewty is to loue his wife. Now is loue gentle, & frẽdly, she is not disdainful, she seketh not her own profyt, she is not proude, she is not puft vp, she is not hastily pro uoked vnto wrathe, she taketh not a

The dewty & loue of husbandes.

thinge

thig soone to the worst, she is not lothsome and tedious, but feruēt & seruiable, and therfore (as we sayd afore) the husbād is the wiues head, that is, her defender, teacher, and comforte. It needeth no further declaracio, for asmuch as Paul him selfe sheweth the maner and fashion of the loue, that is, howe they ought to loue their wiues, and saith: Ye mē louey our wiues, as christ loued the cōgregacio. How did Christ loue the cōgregacio? It is writtē: No man hath greater loue, thē he that ieoperdeth his lyfe for his frende. Such loue hath Christ shewed to his cōgregacio. For it foloweth in Paul: Christ gaue hym selfe for it. For what intēt? Euen to sanctifie it, and to clense it.

How mē shoulde loue ther wyues.

This is then the measure of the mutual loue matrimonial, that either partye haue nothing so deare, which he cā not be contēt to geue and bestowe vpō his maried spouse, in asmuche as it is required of him, yf nede be, he shal also not spare his own lyfe for his spouses sake. And like as Christ thought no scorne of his church, despised her not nether forsoke her because of her vncleānesse & sinnes: So should no Christē maried mā spurne at his wife, nor set lyght by her because that somtime she fayleth or is tempted & goeth wrōge:

but

but euen as Christ norysched and teacheth his Churche, so ought the husband also louyngly to enfourme, and instructe hys wyfe.

But marke and consydre this well, o ye Christen maried folkes, ẏ Jesus Christ ẏ son of god, & the holy Christē church, and the holy body of thē both, are set forth for an ensāple or myrrour to the state of wedlock, and coniugall loue. A more excellente, a more holy, a more goodly & purer ensample coulde not be shewed. Thus trulye muste it nedes folow, that loue matrimonial is highly accepted vnto god, as an ordynate, holy and godlye loue. Contrarywyse it must folow, that vnquietnesse, hatred and frowardnesse in maryage dyspleaseth God exceadingly. For an hygh loue is it that God requyreth of maryed folkes, therfore synne they not but do well and ryght, whan they, because of Gods commaundement beare great frēdship and loue, the one to the other.

How holy a thig loue matrimonyall is.

It foloweth moreouer in Paule: So ought the husbandes to loue their wyfes as their owne bodies. He ẏ loueth his wyfe, loueth hym selfe. For no mā hath at any time hated his own fleshe, but doth norish and cherish it. For this cause shal a man leaue father and mother

A man must loue his wyfe as hys owne bodye.

ther and kepe him to his wyfe, & they two shalbe one flesh. Therfore ought euery man to loue his owne wyfe, as hym self. All these are the holy apostles wordes, which haue this cõsideracion Wedlok maketh of two persones one. For they two saieth the Lord, are one flesh. Therfore must the husbãde loue hys wyfe none otherwise thẽ his own body. And as it is a verye vnnaturall thing for a man to hate his own flesshe and bloud, euẽ so is it to be estemed vnnatural, that one spouse shuld hate the other. All we cherysh our own bodies, and norish them. Reason is it thẽ that we cherish our wiues, and do thẽ good for they are our owne bodyes. And as ther is great vnitye & mutuall loue amõg ỹ partes of mans body, so ought there to be also betwene thẽ ỹ are maried together. Euery mẽbre helpeth another, they are so sorye & merye together, there is not one ỹ checketh & vpbraideth another, euery one hath hys place and office in the body & doth his deutie wout grudgynge. Euẽ so lykewyse must it be betwene man & wyfe. Thus much haue I shortly spokẽ out of Paule, touchynge that loue whiche is dewe to be had in wedlock.

¶ The .xviii. Chapter.

How

How the loue, faythfulnesse, & dewtye of maryed folkes, may be kept, and increased.

HErin now ought not a maryed man to be satysfyed, that he knoweth what Matrimoniall loue is, and how he should loue his spouse, but he must apply him selfe to loue her in dede, as the Lord hathe cõmaunded him, and not that onely, but also endeuoure hym selfe euermore & more, to kepe & increace the same loue. For many ther be that begyn wel to loue, but they endure not, & some ordre thẽ selues after such fashion in their liuing, that they deserue rather to be hated, thẽ loued. Therfore wil I now speake a litle here of how ỹ loue faithfulnesse & dewty of maried folkes may be kept, & increased. First, forasmuche as true loue matrimonyal cõmeth of God, & is geuẽ of God vnto man, there are two special meanes (namely gods worde, & the prayer of faith) ỹ do kepe & increase it. For if maried folkes herkẽ ernestly vnto the word of God, & reade it, they lerne dayly at it, such thinges as augment coniugall loue. And if they pray vnto God with a true faith, ỹ he wyll put away al such thinges as may mynish the loue betwene them, and helpe thẽ vnto it that may increase the same

The worde of God and prayer.

doubtlesse God shall heare thē. Onely let them geue themselues to continual prayer, and to the hearig and reading of Gods word.

One hert and wyl.

Secōdly, forasmuch as wedlok maketh of two persones one, for they two are one flesh, saieth the Lord, therfore must they be of one hert, wil & mynde, and none to caste another in the tethe with his faulte, or to pryde him of his gyfte. Yf thy wyfe be not altogether circumspecte and handesome, and God hath endewed the with wysedom and actiuyte, then boast not thy self agaist thy wyfe, but remembre howe God hath prouided the for her in martage, to the intent that thou shuldest supply her imperfeccion, and that ye both doynge your best together, might be one perfecte body. Yf the wife be rich, and the husbande poore, then let not the wife boast her riches against the husbande, but considre, ỳ thorow martage, her goodes are become her husbandes also. For martage is a mutual felowship, and partaking of al thinges. The body lykewyse is more of value thē the goodes. Seynge then that thy body is thy husbādes, much more are thy goodes his. And thus muste euery one of us judge in others gyftes, ỳ what soeuer the one spouse hath more excellent thē

One cast not another in ỳ tethe.

the

the other, the same thorow mariage, is his spouses as wel as his owne.

Thirdly, It dothe greatly increase loue, whā ỹ one faithfully serueth the other, whā in thinges cōcerning mariage the one hideth no secretes nor preuitees from the other, whan of al that euer they obteine or get, they haue but one comō purse together, ỹ one lockig vp nothynge from the other, whā the one is faithful to the other in eatinge, drinkinge, in al necessitie. Whan the one harkeneth to the other, & whā the one thinketh not scorne of the other, & whan in matters concerninge the rule of the house, the one wil be counsayled and aduised by ỹ other. But much discord cōmeth of it, whan the one hateth and wil not suffre thē, whom the other loueth and cā not forsake, as namely a mās frende, father, mother, sister, brother, and such other lyke. Seruice and fellowshyp

Fourthly, let the one lerne euer to be obsequious, & seruiable to the other in all other thinges. And this shall come to passe, yf the one note what thing the other can awaye withal, & what pleaseth him. And so frō henceforth to medle with ỹ one, & eschue ỹother. Some wyues are so froward, ỹ whan theyr husbādes are mery, they are sad. And contrariwise, there be diuerse mē, that Obsequiousnesse.

kyrste desyre to medle with that thing, which they perceaue that their wyfes can not away wall. Some nether can nor wyll beare their infirmities more nor lesse. Sometyme whan the wyfe is sadde & disquieted, thē wil ꝑ husbād haue to muche spoyte & pastime of her. And sometyme yf ꝑ husbād be displeased, thē the wife with spiteful woydes & wanton fashions prouoketh hym to more anger. Some had rather haue their back ful of strypes, then to holde their tōge & forbeare a litle. But wher the vnderstandynge of obsequye & obedience is, ther let euery one remēbre that the other hath the nature of mankynde in hym, & is tempted. let the one lende to the other somwhat in temptacion, forbeare with him, and geue him the place gētly for a tyme. And though thy spouse in his displeasure do happē for to speake an vnkynde or vngentle word, yet thinke that it was not he, but wrath that spake it.

Humanite & gentilnesse.

Fyrthy, there is no maner of thynge that more strongly keyeth and increaseth loue matrimonial, then doth curtesy, kyndnesse, playnnesse & gētlenesse in wordes maners, & dedes But ther be diuerse maried persones, amonge whom is not founde a good word, but alway brawling, chiding, & dyscorde.

And

And yet fyl they al the world with cõplayntes, what a myserable lyfe they haue together. And they thẽ selues neuertheles are gylty of their owne mischiefe. Let thẽ leaue theyr churlish fashiõs & be frendly, all louing one to another, & thẽ shal they come to rest. And if happely they cã not excel in that behalfe, yet let them shew a good mynde and louinge wyl in theyr wordes, and dedes, and so shall an honest vertuous spouse be contented therwith. For euydent it is, that many a mã wolde fayne be endewed with humanite and gentlenesse, & yet by the meanes of imperfeccion, not for any frowarnes, he cannot. One man also is of an heuyer nature then another.

Sixtly. It likewise kepeth and increaseth loue matrimonial, whan the parties swel not one against another, and whan ether openeth to the other their grefe in due time and with discrecion. For the longer a dyspleasure or euyll will rageth in secrete, the worse wilbe the discorde. The deuyl also sometyme maketh theyr hertes so hard and stiffe, that at ẏ last they both become croked vessels. Therfore (I say) wold I haue the due tyme obserued, because ẏ there is some season in the which yf grefes were shewed, it shuld make greater de-

they must secretlye kepe no euel will in theyr mindes but tell their grefe.

bate. As if thou ſhouldeſt tel it thy huſ
band, whan he is out of pacięce, or mo
ued. And ſpecialli whoſo ſpeaketh to a
dr̄ken man, or talketh with him that
is not at home. Therfore Abigail per=
ceaynge Nabali her huſbande to be
dronkē, would not ſpeake her mind vn
to hym vntil the morynng. i. Reg. xxv.
Thus ought euery one to watte his cō
uenient and due tyme.

With diſcrection, I ſay, muſt it be done
alſo, for ſome ſhew their grefes ſo vn=
manerly, ſo ſpitefully, and ſo vncurte=
ouſly e, that they make nowe a greater
diſcencion then was afore. And yf the
one of a good faythfull meanyng, begin
to ſpeake to the other, the ſame ſhall
not onelye take indygnacyon at hym
without pacient hearynge oute of hys
tale, but alſo begynne to make ſpyteful
rehearſals agayne of a new. Remēbre
your ſelues well both of you, for yf ye
ſo contynue in diſſenſion, brawlinge &
chiding the one with the other, truly ye
can not haue gods fauoure. For who
ſo wil be forgeuē of god, muſt & ought
fyrſt to be at one with his neyghboure,
and alſo to forgeue hym hys treſpace
and fault, accordyng to ꝑ wordes of the
lord. Mat v. vi. xviii. So ſaith paule,
Epheſ. iiii. Though ye be angrye, yet
ſynne not, Let not the ſunne go downe

vpon

vpō your wrath, nether geue place vn-
to the backbyter. &c. Let all bitternesse,
fiercenes and wrath, roaryng and cur-
sed speakyng, be put awaye from you.
Be curteous one to another, & merci-
full, forgeuing one another, euē as god
for Christes sake hath forgeuen you.

Seuently, Childrē begotten in wed- Childrē
lok, are a very sure bande of matrimo- begottē i
niall loue. And therefore the latinistes mariage.
call them *pignora*. Nowe is *pignus* as
muche to saye as a pledge, or gage, or
pawne. And the children begotten in
lawful mariage, are as a pledge & suer
tie of ỹ loue that can not be departed a-
sunder. For how canst thou at any time
be deuided from thy maried spouse, by
whom thou hast childrē? yf thou wilte
saye: Take thou one, and I wil take a
nother: yet hathe eyther of you in that
one childe, somthing which pertaineth
to your self. For certayne it is, that the
childe commeth of you both. God also
bryngeth it so to passe. ỹ sometyme the
children loke lyke the father sometyme
like ỹ mother, somtime they haue ỹ cō-
ditions & similitudes of you both. And
this God ordeineth, that the loue may
be the greater in mariage. Now whan
thou wife doest loue those your childrē
as thou shuldest, bringest them wel vp
art diligent in loking vnto them, and

cault take paine with them, then louest thou thy selfe in the childzē, and geuest him also an occasion to loue the better then he did, so that with the paine and trauayle that thou hast about the chil= dzen, he is pacyfyed. Lyke as it is in dede the dewty of euery maryed man, not to be vnpacient wt his childzen, or churlish to his wife, which hath labor and payne ynoughe alreadye wyth the childzen, although her husbande were of a gentle nature, and not doggyshe.

To bzig forthchil dzen, is ỹ blessing of God.

And those wiues, which beyng made frutefull of God, do bzyng forth many childzen, and haue al theyz dates much great payne, trauayle, laboure & dyl= quietnesse with them, maye not thynke (as some do) that they be moze vnhap= pye and infoztunate, thē those are that haue no childzen at al. They should ra= ther considze, that to be frutefull, is in Gods true eternall wozde commended as a blessynge of God, and that al such wise and noble mē as feared god, haue euer esteemed it foz a singularpzospert= te, honour and welth. Item, that al ho= ly and famous wemen of the olde testa ment dyd mourne, couplayne, & were ashamed of theyz vnfrutefulnes.

Childzē are we= mēs best

Upon a tyme there came a famous wo man to Rome, to the noble Cozneliz Grachy, and shewed her, her treasure.

as namely her precyous Jewels, rynges and cheynes of golde, precyous stones, and ornamētes, and required Cornelya that she should shew her, her iewels also. Then that noble Cornelya brought forth her children, shewed her them, and sayd: lo, thys is my worthye and precious treasure, that al my mīd standeth vnto: yea, the treasure that only reioyseth me, and is to me dearer then all the iewels vpon earth.

Thys dyd an Heythenishe woman: what shouldest thou then do thou christen wyfe, whiche oughtest by ryght to know, that God vseth the to great honoure, whā he causeth the to beare children, which afterward may serue him and the whole contrey, and maye come to be honest folkes, and a perpetual cōmendacyon to the? The holy scripture also sayeth euidently, that a wyfe is in the worcke of God, and serueth hym, whē she bringeth forth childrē, and gideth them wel. Therfore whatsoeuer she therin doth and suffreth, she muste gladlye do it, and suffre it for Goddes sake, and put her trust in God, that he which puttet'h her to the paine and laboure, can also shew her both comforte and helpe: Yea, she maye not doubte, but be certayned at gods hande, that whatsoeuer she faythfully and obedy-

obediently suffereth, and doth with the
childzen in martage, it is no lesse good
worke in the syght of God then almes
geuyng, prayer, or mortifiyng of ỹ bo-
dy. For that is her crosse which ỹ lorde
hath lated vpō her to beare. Paul saith
also, i. tim. ii. The womā brought trās
gression into the world, but she shal re-
couer her honour agayne by bearynge
of childzen, if she continue in the faith,
in godly loue, in the sanctyfiynge, and
in nourtoure. This shuld christen wi-
ues remembze in al their crosse, and to
be glad, willing, and of a good courage
herin. And who hathe shewed thee (O
woman) all the grefes, anguishes and
troubles, all the paynes and myseries,
that those wifes haue which brīg forth
no childzē? It may chaunce, that they
haue moze miserie & paine in another
sorte, then thou hast with thy childzen.
And that happily they haue here rest &
good dayes, and yet synne therin with
pride, deyntinesse, voluptuousnes, wā-
tones, ydlenes, nyceneste, and suche in
fyrmyties, so that here vpon erth they
get litle honoure and worship therof
& must haue eternal payne in ỹ world
to come. This I saye against froward
and wicked wiues, & not agaynst those
that wald be glade to take anye payne
& labour so that they might haue chil-

dzen

dzen, and do lyue mekely, vertuously, & honestly.

The wemen also whiche are maryed vnto suche men as haue had childzen by their fozmer wiues, must be ernestly exhozted, to shew thē selfes to those motheries childzē, no stepmothers frēdship, but a ryghte motherlye faythfull kyndnes. Haue compassiō, oh, chzisten woman vpon those yonge innocent ozphans, which knowe not, noz haue any confozt noz helpe vpon erth saue onely the. Cōsidze that god the lozd hath ozdeyned the (in steade of their own mother) to be to thē a ryghte true mother, & requireth the to loue them, & to do thē good. Wo vnto the if thou do the pooze motheries childzen harme. Remembze that they are thyne owne husbādes natural flesche & bloud, & that it is an vnnatural thig to hate thē which (on thy husbandes behalfe) pertayne partly to thyne owne bodye, & are thyne owne, thinke vpon ỹ wozd of truth, ẅ what measure ye meate, with the same shall it be measured to you agayne. What a great grefe would it be to thine hert, if thou knewest now that thine own childzen whō thou barest in thy body should (after thy deathe) haue a stepmother, which would be rough & churlish vnto them? Doutles whose childzēs mother

that

that dead is, had in her deth no les care for her children.

Therfore as thou woldest haue thine owne children increased (yf thou shuldest now die') so deale thou also wyth thē ẏ were hers & thy husbādes together. Or els loke verely to haue of god the same measure that thou hast geuē. Be sure also, that god wil not heare ẏ, whā thou prayest thy *Pater noster*, for asmuch as thou wilt not heare ẏ pore orphans that crye vnto thee, O deare mother. This I saye, because experiēce learneth, that (by the reason of stepe childrē) ẏ loue matrimonial is not only minished, but euen vtterly excluded. Nether gendreth it vnite, whan a man intending to commende his first wife, doth it ether out of measure, or els first of all whan he fyndeth faulte in hys new wife. For such prayse doth she cōster to be made to her dyshonoure and shame. Namely that her husband in cōmending his fyrste wife doth it to her reproch. I speake not this to ẏ intente that a maried man should speake euill of his honest wyfe which is departed, but ẏ euery man which is now maried agayne, may cōmende his former wife in due season and wyth measure: Yea, and in such a sorte, that his presēt new wyfe haue none occasyon to thyncke,

that

that it is done to her despraysse.

Eyghtly. The loue matrimonial is excellently wel kepte, & increaced thorowe nourtoure, clenlynesse, trouth, & faith, yf they be stedfastly obserued together. Let the husbande contente him onely with his wyfe, and so ordre himselfe with wordes, maners and gestures, that the wife may perceaue, that he holdeth him onely vnto her. Let the wife kepe no lesse trouth & faith, being honest & not shameles toward her husbād. Againe let her geue him due benevolēce, & be not cōtrary vnto hi, nor brawle with him. For such frowardnesse greueth oft great occasiō, & myntreth impedimēt to matrimony. Wherfore let euery one here remēbre ỹ wordes of Paul. For ỹ auoiding of whordō, let euery mā haue his wife. There hath not ỹ wife power of her own body, but the husbande. Agayne, the husbande hath no power of his own body but the wife. &c. as we said afore in the tenth Chapter.

Trouth & faythe muste be kepte.

Clenlynesse.

Let euery womā also beware of misgouernaunce, & sluttishnesse in raymēt, yea, in euery thing, that with vncleanesse she make not her selfhated of her husbād. Likewyse must they both beware of euery thig ỹ prouoketh to aduoutry, or ministreth any vnfaithfull

suspicion

ſuſpicio. As it is to be dronkē, to haue wantō or preuy communicacion, to vſe euel company and like paſtime, to haue folowſhip with light perſons, to reſorte vnto ſuſpicious places, to ſtande with ſuſpcious folkes, to were wanton raymēt, to be euer at light games, to runne to euery daunce, to playe in euery ſtrete, to tary lytle at home, to be leſſe content at home then any where, to murmoure, chyde, and to fyghte at home. &c.

Conuerſacion. An honeſt wife ought not (behynde her huſbandes back) to haunt any euel company, to be bāckered, nether to go any where wout her huſbādes knowledge & leaue. Much leſſe ought ſhe to take vpon her any farre iourney. And yf her huſband be gone forth, or be not at home, let her holde her ſelfe as a wedow. and liue quietly, & bringe no man into the houſe in the meane ſeaſon, nether runne out nor bid geſtes: to the intēt that there grow no euell name nor fame vnto her there thorowe. Nether ſhould ỹ one to ỹ other boaſte or ſhew of ſuſpicious giftes, & preſentes. Nether huſbād to cōmēde other wyfes afore his owne or aboue his owne. Nether is it ỹ wifes part to excede in prayſig another womās huſbād, leſt ỹ one ſuſpect the other. Thy wyfe muſt take

the

the for fayrest, and thy husbande holde the best fauoured.

And for asmuch as gelousye is a spe- gelowsy
cial euel disease, and a greate noysome plage in wedlok, therfore maried persounes must put it away, or at ỹ leest & asmuch as in thē lieth, tame it, & suppresse it. And namely beware ỹ wyfe, that thou impute not aduoutrye vnto thy husband, because he somtime hath spoken with another woman, or loked at her Againe, thou husbāde must not be so sore tēpted, as to misintreate, to blame or to smite thy innocent wife, neither to laye vnto her such thynges as she neuer thought vpō. Likewise thou husband maiest not denye thy wyfe to make cōueniēt & honest chere with honest folkes. For though al olde wyse, & prudent mē would haue wemen & horses kepte in good nurtoure and gouernaunce, yet may there be to much done herein, aswel as in other thiges. Ther is an olde prouerbe also. The bowe, wil breake, if it be to sore bente. Item nothinge may cōtinue, ỹ is not borne vp. Therefore an honest maryed man should forbid his wife, no cōueniēt honest mirth, but geue her leaue, to the intent that she may afterward be ỹ more wyllynge wyth the chyldren, and in other trauayle and paynes takynge.

& Knitte

It

Boastringe or praisig.

It besemeth no discrete honest husbād to cōmēde his wife to much before other men. *Collatinus Tarquinius*, loste his noble wyfe *Lucrecia*, thorowe hys in ordinate praising of her. Yet muche lesse becōmeth it ẏ to be shamelesse in disclosing ẏ priuities of mariage, as many filthy persons vse to do. Lykewyse besemeth it no mā to prouoke his wife in bringing in naughty persōs, or in kepig thē stil in his house, nether to cause his wyfe to be yl spokē of. Yf Menelaus had kept Paris wythout, he had saued Helena his wife. Neuertheles euery honest wyfe must faythefully, & at al times kepe her honestye, though her wicked husbāde geue her many prouocations. Remēbre alwaye the sentence of Salomō. Whā a womā loseth her honesty, thē hath she lost her chefe treasure, nether hath she any more, but is cōtempned & despised, as the myre in the stretes.

Behaue our with seruauntes.

Hereto serueth it also, that the wyfe may not make her selfe to familiar, to frēdly, or to preuy with her seruauntes or household folkes, lest they shuld be bolde to talke, to iest, or without reuerence to behaue them selues ẇ her as one seruing mayde would do with another. Thou wilt say. I can not be so boisteous nor shew my sel f so terrible.

ble. Now go to, yf thou wil not be feas
red in the houfe as a dame, yet hold the
fo vnto them, that they may ſtande in
awe of the, ỹ they be not to raſhe, and
to bolde of the, but ſhew the reuerẽce,
beynge ſhamefaſt and wel manered to
ward the, as to the mother in ỹ houſe.
For thou oughteſt with no man to be
ſo familiar, ſo frẽdly, and ſo homely as
wyth thy huſbãd. Lykewyſe alſo muſt
men behaue thẽ ſelues vnto their mai=
dens in the houſe, & commit al the rule
and puniſhmẽt of thẽ vnto their wifes
and not to medle with the ſeruauntes
againſt thẽ, except the wyfe wold deale
vnreaſonably and wilfully with their
poore ſeruaũtes. Cõtrariwyſe, ỹ wife
muſt not take vpon her the rule or pu=
nyſhmẽt of the mẽ ſeruaũtes. For here
of commeth great vnite. Like as whã
the huſbãd medleth to much with the
wemen ſeruauntes, and the wife with
ỹ mẽ ſeruaũtes there riſeth great ſuſ=
piciõ & diſcenciõ amõg maried folkes.

The.xix. Chapter.

Of conuenient carefulnes, and iuſt kee=
pinge of the houſe lyke Chriſtẽ folke.

If thy wyfe be vertuous & truſty, let
her be alſo careful in keepynge & pro=
uydinge for thy houſe. For ſuch ſtu=
dye and ordinate care gendreth greate
loue, & increaſeth thy ſubſtaunce. For

Gen.xxx such studye & care is not forbiddē. For the godly patriarke Jacob thought it necessary for hym & his wyfe to be studiouse for their household. Paul affirminge also the same. Yf a mā prouyde not for his own household, he denieth the fayth, and is worse thē an infidel.

Mat.vi. Wherfore al ẏ Christ speketh against carefulnesse, he speaketh it against all inordinate mistrusting & to much coueteouse care & sorow, ẏ desperatlye, and insaciably tormenteth and vexeth the mynde. Ordinate care expelleth ydle slouthfulnesse, & monisheth vs of oure

Pro.xxx dewty & iust vocatiō. Which care only loketh vnto god ẏ autour & geuer of al to hym, she prayeth to prospere & blesse al that she goeth about. Which praier of fayth hath her forme & circūstaūces tēding vnto goddes glory. Two thynges I aske of ẏ o Lorde. Remoue from me vanitie & lyes, geue me nether pouertie nor riches, onely graūt me a necessary liuing, lest I beynge to ful, deny the, sayinge: Who is ẏ lord? And lest I

Ordynate care cōstrayne thorow pouertie, fal to theft and forswer ẏ name of my God. This ordinate care & study must be taken, ẏ ye may haue to succoure the nedy, & to set forth your childrē, & ẏ youre selues want not, & so by your ydle ignauie ye be onerouse, and a burdē to other good

men

men. Labour to haue wherewyth to lyue in age, if god cal you to it. Who so hath stolen sayeth Paule, let him now stele nomore, but labour with his handes some good occupacion that he may haue to helpe the nedy. And as for thē that inordinately care and studye to be riche, & to haue more then is necessary, they fal into the temptacions, and snares of the deuel, and into manye lustes (as saith Paul) which drowne men in perdicion and dampnation, sodenly fal these riche welthy bullokes from their goodes and goddes, euen their euyll gotten, worse kept, and worst of al bestowed Mammons. Eph. iiii

What so euer is to be done without the house that belōgeth to the mā, and the womā to study for thinges within to be done, and to se saued or spent cōueniētly whatsoeuer he brīgeth in. As the byrde fleeth to and fro, to bring to the nest, so becommeth it the man to applye his outward busines. And as the damme kepeth the nest, hatcheth ꝑ egges, and bringeth forth the frute, so let thē both lerne to do of ꝑ vnreasonable fowles or beastes created of god naturally to obserue their sōdry properties. Luk. xii

The mā in his gayning and occupyinge must be iust and faythful, feruent, diligent and ernest, makynge al thinge

substancyal & sewer & without anye deceite. For faithfulnes euer abydeth whan vnfaythfulnes and craftynes destroy thē selues, as ye se in the faithful dealynge of Jacob, and in the couetouse deceit of Labā. The word & promyse of an occupier must be as ferme, and fast as a rocke of stone, faithe and trouth concerneth many mens occupiynge, whā vniuste dealing bring them out of credite.

gen.xxxi

Let not a man medle with vnhoneste occupacions not necessary for a comon welth, but as Paul cōmaundeth wyth such as are good and profitable for the cite or countrey without deceite, & euery man to medle with, and in his owne callynge, nether seking other mēs lucre, nor envyinge other mens profyte, but walke ordinarly, & quietlye labouringe with their owne handes, auoyding vsurie, but doige to other as thou wouldest be done vnto thine own selfe. And yf thou (for al thy true & iust dealynge) yet prospere not subiecte to many euel chaunces wherof the world is full, yet be thou contente with goddes wyll, for the pouertye of the rightwise saith Salomō is better then the infynite treasures of þ vngodlye, & a pece of bred or a meale of potage with quietnes, is better then a fat oxe with brawlynge

lynge. Many men haue greate goodes with much vnquietnes & lytle honeste, for he hath set his soule to pledge, forsaken God, and taken the deuill to helpe him to lye and to deceiue, that he might be ryche, to leaue hys good to an vnknowen heyre. Dauid saith, folow not hym that doeth euel because thou seest him prospere in hi[s] wyckednes, for he shal sone be cut downe like grasse, and like the floure fade awaye. But put thou thy truste in the lord, and to ryght dwell in the Lorde, and get thy liuyng wyth trueth & iust dealyng. And frete not, nor be agreued wyth hym y prospereth in his owne waye, and leadeth a wycked like. &c. Into this holy Psa. let euery Christen man attende.

The wyues worckyng place is within her house, there to ouersee and to set al thynge in good ordre, & to beware that nothynge be loste, seldome to go forth, but whan vrgent causes call her forth And therfore *Phidias*, that ingenuouse workeman intendynge to discrybe an honest faythful housewife, dyd set her ymage vnder the shell of a snayle, syg=nifyng that she should euermore kepe her own house. Necessary it is that she know these comon sentences and lerne them by hert. Thou must not regarde what thynge thou wouldest faine haue

Phidias.

Comon sẽtences for y kepynge of the house

but what thou canest not lack. Stretch out thine arme no further, thē thy sleue wyll retche. What so euer thou nedest not, is to deare of a tarthyng. Who so spareth not the penye, shall neuer come by the pownd. Sparing is a rich purse A thynge is soner spared then gotten. Spare as though thou neuer shuldest dye, and yet as mozlal spend mesurably To spare ẏ thou maiest haue to spende in honestye foz goddes sake, and in necessity, is wel done. Thy sparig is but bayne whē thou art come to ẏ botome. Begynne euery thing in dewe season. Whatsoeuer thou maiest do to nyght, dyfferre it not tyll to mozowe. That whiche thou canest do conuenientlye thy selfe, committe it not to another. If thou wylt ẏzospere, then loke to euery thing thine owne selfe, let it not be lost that may do any good in time to come. Spend nomoze then thou wotest howe to get it, when thyne expenses and receites be a like, a litle losse maye ouerthzow the. Spare foz thyne age, Take paines in thyne youth. Wye such thing as ẏ nedest not to repēt ẏ thereof, vyle pedlary bzyngeth beggery. Araye thy selfe honestlye. Holde thy chyldzen in awe, & they shall haue the in reuerēce. Muche spendynge and manye gyftes, make bare celars and emptie chistes.

Euell

Euel felowshyp and vaine pastime ma rieth pouertie, & begetteth a sonne cal= led derision, liueth gorgeously & costly in excesse, & leueth ỹ a fare wel-, whose name is this. In thyne age go a beg= ging. Such and many mogodly & wise sẽtences are found in Salomons pro= uerbes, in ỹ preacher, & in Jesus Si= rach, which an honest housewyfe must take hede vnto.

¶ The.xx. Chapter.

¶ Howe maried persons shall behaue thẽ selues not onely in worckes of mercye, but also in the crosse and aduersite, & with their seruauntes.

If Christen maried folkes thorowe their iust labours and gods blessing ++obtaine ryches aboue necessyte, then let them remembre Paules exhortaci= on, sayinge: Commaunde the ryche mẽ of this world that they be not hie min= ded, nor trust in transitorie ryches, but in the lyuyng God whyche geueth vs all thynges haboundauntlye to enioye them. Charge them to do good, and to be ryche in good worckes, to geue wyth good wyll, to dystribute layinge vp treasure for theym selues agaynste the tyme to come, that they maye laye hande of eternall lyfe. For when the Lorde shall come to Judge the quicke

1.tim.vi.

and deade, he shall saye to the mercy-
full. Come hyther, ye blessed of my fa-
ther, and take the kyngdome prepared
for you frome the begynnynge of the
worlde. For when I was hũgry ye fed
me, I was thyrstye, and ye gaue me to
drynke. &c.

Geue almose therfore of thyne owne
substance, and turne not thy face away
from the poore. Shew mercy after thy
power. Yf thou hast much, geue plentu
ously. If thou hast litle, geue therof af-
ter thy power. For a good treasur shalt
thou lay vp in store for thy self against
the day of trouble: yea, that small sub-
stance wherof a pore mãgeueth almose
pleaseth the Lorde muche better, then
when wealthye men geue their litle of
their great ryches. Example in Luke.
Remembre the cõmõ Prouerbe. That
thou sparest frõ geuyng for gods sake
shal the deuyll carie another waye.
So sayeth Salomon. Some man ge-
ueth out his goodes, and is the rycher,
but thenygarde hauinge ynough wyl
depart frõ nothyng. And yet is he euer
in pouerty. He that is liberal in geuing
shal euer haue plentie. God increaseth
loue and fauoureth maryed folcke, be-
cause they shewe mercy and charite to
the nedye.

And yf God maketh the ryche man

poore

poore, he doth wel. For he seeth that yf Affliction
he should haue ryches, he woulde be to teacheth
proude and forget god, & him selfe also. vs to
Wyth pouertie therfore and affliccion know
wyl he nurtoure his childre so to teach God.
them his wayes, leste in abundaunce
and welth they run after their owne
waies and lustes. For tribulacion and Tribula
aduersite are the fire & salt that purge cion is a
and preserue vs from stynckynge, and fyre and
do not destroy vs, but they teache vs to salte.
put our trust in god, and not in our sel
ues, nor in no creatures, they draw vs
frō trāsitory thinges to fasten vs sure
to God, and because we shoulde not be
condempned with the worlde, he pluc-
ked vs with his crosse frō the worlde.
In to the which troubelouse state of ỹ 1.Cor.xi
crosse, whan maryed couples be cast of
god, then haue they the most prefet con
solacions out of scriptures to confor te
them, and to cause theym to reioyce in
their afflictions, as are the holy Psal-
mes of Dauid, and also the godly exā
ples of the dere beloued faythfull ser-
uauntes of god, as were Job, Abrahā,
Jacob, &c. Item the wordes of Christ. mat.xvi
Whose will serue me, let hi daily take
his crosse vpon him and folowe me.

John also and Paul, are full of com- Joh.xvi
fort in their epistles. Whan any of the Hebre. x
maryed persons be tēpted or troubled xii.xiii.

with

with sickness or any other fortune, then should the one conforte the other with these confortable ensamples, Psalmes and sentences of goddes spirite, full of all consolacion, one suffryng with the other, for so shall the affliccion & crosse be the easelyer borne, and loue mutuall the more encreased. True loue sheweth her selfe moost clerely in trouble and sykness. And if the one grudge at the others sickness, he doth agaynst goddes wyll. And yf he reioyseth at her, or she at his affliccion, it is a token of lytle loue, except his reioyce be in the lord so to conforme him to the similitud of his sonne Christe, that he myghte be lyke in glory.

How seruauntes muste be entreated. Job. xxxi.

Paule cõmaundeth you to do to your seruãtes that which is iust and equall louingly & frendly vsing them, remembryng that your selues haue a master in heauen. Lerne of Job also the same. For your seruauntes are of goddes creacion as well as ye, deare beloued and his chosen children also: yea, and your brethren and systers in Christ. Let thẽ therfore for their labours haue their cõueniẽt foode and wages, be not bitter, harde nor iniurious vnto theym in no wyse. A great offence it is before god, to kepe the labouryng seruauntes wages from him. James sayth vnto such ryche

riche mē. Behold the hyre of the labou-rers that haue reaped downe your fel-des (whiche hyre ye haue kepte backe by traude) cryeth, and the complaynte of the labourers is entred into ỹ eares of the Lorde of Sabbaoth.

Ye haue had good dayes vpon earth and liued at your pleasure, and delight-ed your hertes, but it is onely against the day of your slaughter. So James sayth that the defraudyng of mēs wa-ges wyll be at laste a slaughter. Many men vse their seruauntes as slaues, & beastes, & therfore is their enforced ser uice vnprofytable and vnfaythfull to suche cruell masters, more faythfull is the seruyce done of loue then for feare and compulsion.

The duetie of ser uaūtes.

Agayne the seruauntes must laye a-parte all euel cōditiōs, pryde, vnfayth-fulnes, brawlyng and murmuring, pi-kyng and tales tellynge, remembringe Paules exhortaciō, saying: Ye seruaūtes, be obedient vnto your maysters wyth feare and tremblynge, in synglenes of youre herte, as vnto Christe not wyth eye seruyce as men pleasers, but euē as the seruaunts of Christ, that ye maye do the wyll of God from your heartes with loue. Thinke ỹ ye serue the lorde and not men.

The .xxi. Chapter.

Howe

Who we chyldren ſhoulde be well and godly brought vp.

GReat toye and quietnes it bringeth to the parentes to ſe their chyldren godlye and vertuouſly broughte vp. And agayne beſydes the ſorowe that euel broughte vp chyldren bringe to their parentes, yet ſhal they rendre a ſtraycht rekenynge to god for their euil bringing vp of thē. The wemē ſhuld noury ſhe their owne childrē with their owne breſtes, or elſ yf they may not for wekenes, yet ought they to ſeke honeſt & godly nourſes of ſoberlyuing, they with their milke they might drinke alſo vertue. And the parentes, eſpecyally the mother muſt endeuoure to ſpeake fyrſt to the childe perfectlye, plaine, and deſtinct wordes, for as they be fyrſt enformed to ſpeake, ſo they wil continue, *Caius* and *Tiberius* the ſonnes of *Cornelia Gracchi* were ornate and eloquent in their ſpech, for their mother was eloquent of tongue.

Caius & Tiberius.

And euen fram their infancie forthe let the parentes teach their chyldrē no fables nor lyes, nor no vaine nor lyght cōmunicacion, but that onely which is godly, honeſt, graue and fruteful, let it be planted in their newe hertes. They muſt teache thē firſt certayne godly ſētences, though they yet can not vnderſtande

stande them, yet let him commende thē to memozy, and pzactise them in speche tyll they may here after the better perceyue them, as are these folowinge.

As certainly as thou seest the heauēs and the earth, so certainly muste thou know, that there is one īuisible God, one alone foz all sufficient, hauing his beynge of him selfe, and all creatures their beynge of hym.

Heauen, and all that was made is of goddes own creacion. God is the moste hyght goodnes: Without god there is nothing good. God nedeth no creature to be ioyned with him in his dedes, & councelles, to fozgeue, dampne, saue, oz helpe. It is he alone that vpholdeth al the woꝛld, pzeserueth it, and geueth euery thynge, the life, and being, which it hath. He is louynge, gracious, and merciful to thē that so beleue and trust vpon hym.

God is true and iust, and holye in all his woꝛkes. God loueth vertue, and hateth syn & vice. It is good that God commaundeth, and euel that he foꝛbid deth. God punysheth synne and euell. A mā must loue god aboue al thynges. He may not murmure agaist god, but be wyllinge and thankfull in al aduer site to beare it. He must cal onely vpō God, and cōplayne to him onely in all his

hys nede. And here muſt the chyldẽ be taught thus to pray. Our father whiche art in heauẽ. &c. And to expreſſe the articles of our faithe diſtinctly, & perfectly. And in proceſſe of time lerne thẽ truly to vnderſtande them, and the ten commaundementes alſo by hert. Then teache thẽ the prouerbes of Salomon, and the boke of the preacher, and ſuche cõmen ſentences as are theſe. Vertue excelleth al thinges. To lie is the moſt ſhameful vyce of all. Thou ſhalt hurte no man, but profit euery man. Speake euell of no man. Wackebyte nor curſe no man. Al men are brethren. And ſuch lyke godly ſentences, let them be planted into yonge hertes. Aboue al thiges ſhal the parentes godly and honeſt cõuerſacion in the preſence of their chyldren, teche thẽ more vertue, and goodneſſe, thẽ their wordes. For wordes al thoughe they may do muche, yet ſhall good enſamples of lyuinge do more to the youth. Let not your chyldrẽ be conuerſaunt with euel parſons, and light company, let thẽ not heare vicioufe nor wanton communicacion, nor ſe no ſinful ſyghtes. The parẽtes muſt vſe thẽſelues before them as before God, and al honeſt people. Cato the wiſe Senatoure of Rome expelled Titus Flaminus out of the counſell, onely becauſe

that

that in the sight of his yonge doughter he embraced his wyfe.

Christen folke shoulde remembre the fearful sentences of Christ, sayinge: Whosoeuer geueth occasion of euel to any of these yonge childzen that beleue in me, it wer better for him to be drowned w̄ a mylstone tied about his necke. Thou must diligently beware, least any in thyne house geue any euel ensāple, & speake ỹ, that naught is in their presence. And take hede lest ỹ receaue any person into thyne house, that may either by word or dede, corrupt thy childzen or seruauntes. Remēbre that euel speche may sone corrupt & destroy that which thou hast bene longe in plāting and building. Wanton and euell communication (sayeth Paule) corrupteth good maners. And beginne betimes to plāt vertue in thy childzēs brestes: for late sowynge bringeth a late or neuer an apte haruest. Yōge braūches wil be bowed as ỹ lystest, but old trees wyll sooner breake then bow. And whatsoeuer good lyquore is put firste into a new erthē pot, it wil kepe ỹ sēt therof euer after, if it stād therin any season.

Matth. xviii.

And as for the yeres to set the childe to ỹ scole, first consider the apt sharpnesse of wyt therof, for some are apte at fyue yeares, and some not before sixe

or

of seuen yeares. And what they shalbe first taught it is tolde before.

And here must ye chose our discrete, lerned, & godly maisters for your chyldren which shal accordig to their capacities gently and wysely instruct thē, as is cōtained in their primers in Englysh, & dialoges as are ther made for thē, which whē they cā reade both prīted & writen letters, & can wel cōmyt that which they haue lerned to memory, saying it distinctly & perfectlye by hert, thē let thē lerne to write, to cast a cōpte, to cifre, adde, subtray. &c. And let thē exercise their penne, & their tōgues in redinge diuerse printed bokes pertayning to the holy scriptures, & come to heare the true preachers of goddes word, and in any wise let thē not heare the papisticall preachers, and whē they come home from anye good sermon, aske thē what they haue borne away, and exhorte them to marke diligentlye another tyme, and to reherse it when they come home. Let them say the graces at the tables Let thē prepare ꝑ table, and serue you there at, clēly & masterly. Let thē spēde al the time in vertuous vses, and neuer be ydle, for the time of youth is precious, & passeth away swiftely. We ye circumspect o parentes, in feding and apparelling your

Math. x.

chyl-

children, let thē not be paumered vp to delicatly wyth meates and wines, not yet arayed to sumptuously & proudly. Daniel was as wel liking, & as pure of complexion with a measc of potage euery day, & a draft of water, as were they that were fed euerye daye of the kinges table. Excesse of meates & drinkes in youth and gorgiouse apparell, is the dore vnto glotony, dronkennes, & lechery, & the waye to pryde & al maner of vice, neuer to be pluckte frō thē in age. For the which enormities, & vices their parentes & vpbringers shall geue a straight rekening vnto god let not thy youth rūne out of the dores nether by day nor night wout thy licēce, & take a rekenige of their behauour in thine absence. Suffre them not to come into any lyght wanton company.

Correcion.

Se that ye correcte thē dewly & discretely for their faultes so ẏ they stōde in great feare and awe of you, and yf wordes wil not reclame thē, then take the rodde or weapō of correctiō discretely vsed. For the rod of correctiō ministreth wysedō, but the childe suffred to do what he listeth is the confusiō of his mother. And who so spareth ẏ rod hateth the childe, but he ẏ loueth hym nourtureth him in tyme, ẏ childes hert is full of folishnes but the rod of correc

Prouer. xxix. and xiii. xxii. and. xxiii

cio̅ driueth it forthe, better it is ẏ chil-
dren wepe thē olde men. Se that they
pyke not, stele not, nor vse no vnlawful
games, be not to roughe nor to hastye
w̄ thē, but so order your selues to them
that they may both loue and feare you.

¶ The. xxii. Chapter.

Children where vnto they be apte, let
them lerne that science or handy craft.

Onsidre wel wher vnto thy child
is naturally enclyned. And vnto
that occupacion let hym be put,
manye men nowe a dayes albeyt
they se their children apte vnto letters
& good lernig hauig substañce inough
to fynde them therat, yet wyl they not
suffer them to contynue there at, be-
cause thē selues cānot fauour it, or els
they se no aduañtage worldly to folow
but great trouble & persecution, which
worldly mē in thus doinge declare thē
selues vngodly, destroyers both of thē
selues, their children, and of all cōmon
welthes and congregacions.

why mē now set not their chyldren to scole.

For what publique welth, towne cy-
te or parish can be wel gouerned, with
out the prince, ruler, priest, or byshop,
be lerned in goddes lawe prophetes &
in his gospel? What is the cause of all
this dissensiō, cruel persecuciō, tiran-
nye, euel lawes, making vniust actes,
false religion, wicked ordinā̄ces, & vn-
godlye

godly decrees and instruccion: but onely the blind ignoraũce of vnlerned rulers? which mesure al thig after their owne fonde fleshly affectes & reasõ besydes al scriptures: & wold haue their owne carnal willes to stand in ye stede, yea: rather to be aboue god, & his lawes. In tymes past, whẽ mẽ saw so many spiritual promociõs vnto rich bysshoprikes, benefites, deanrikes, abbadies, Priories, chauncelership. &c. thẽ they did set fast their childrẽ to scole, to make thẽ popysh priestes, ydely to liue by other mẽs sweates. But now they se how laboryouse, & perrellouse, an office it is to preach, and to teach goddes word purely, frely, & faythfullye, and how vnthãkful an office it is to rule comonalties after iustice, & equitie, and what an heuy intollerable labour it is to minister iustyce, and iudgemẽt after goddes word, loking for no aduãtage. but to be a comon seruaũt for the comõwelth, sustainig such intollerable burdẽs, labours, & perels. as ye office dewly ministred asketh. no mã is glade to haue his child lerned to such vnprofitable, & laborious endes. It was once an holy sacrifice to god for a mã to dedycate his daughter or son vnto Frãces, Clare, benet. Tho. Austẽ, Mari. &c. ydly to liue in al filthines. whã ryches,

 dignites, and

tes, and worldly vaine worshyp, & pry-
uate profite folowed, or rather whey
thy gredely aspired & folowed it. But
now whē the cōmon labour, godlines,
and the publiqne profite of all cōmon
wealthes, and congregacions depende
vpon it, no man regardeth nether good
lerning nor vertue, so farre of are they
now to set their childrē to godlye scō-
les. Whē youth was nothynge apte to
good letters, & whē ther was no good
lerning nor no good techers, then welt
was he that myghte set hys chylde to
scole. But now whē youth was neuer
so apte to good lernīg as it is this day,
lerning and good letters neuer so plē-
teously florishing, restored & redacte in
to such a compendiouse clere briefnesse
neuer so good diligent and lerned ma-
sters, neuer of so plentie of so good and
playne bookes printed, neuer so good
chepe, the holy gost as it were into mē-
nes mouthes mercyfully offering hys
giftes, and yet wyll there no man open
his mouth, his eyes to se so clere light,
nor his eares to heare so pure, manifest
and holsome doctrine, euē the word of
their own saluacion. For our vnthāk-
fulnesse therfore, al those infinite hea-
uenly benefytes shal be taken frō vs, &
geuen to some other nacion, as to the
Turkes, & Iewes which shal thanke,

fullyer

fullyer then we receyue them. And we shall haue the popish prieſtes with all papystry haltered and captiued vnder hardnecked Pharao, in myre and claye neuer to be deliuered out of that yronet ſeruitude of his intolerable bondage.

But now therfore, o ye chriſten parentes, ſeyng that your youth is nowe by the fauoure of God, endewed wyth so good wyttes, and enclyned vnto good letters, let not the graces and giftes of God be offred you i vayne, but exerciſe them in good autors bothe Greke and Latine, and noble hiſtories, in Logike, Rethorike, and in the tonges, let them reade the holy Bible, and commende it to memory, and ſo ſhall they in time to come be profytable vnto ȳ cõmõ welth wherunto they be borne.

And ſuch as are apt to handy occupacyons let them be ſette to them whiche be moſt profytable and neceſſarye for a cõmon wealth, as for payntyng & kervyng with ſuch lyke they are more curious thē neceſſary. And conſider that all iuſte and true occupacions iuſtly exercyſed and vſed, Goddes bleſſing maketh thē to proſpere, and the true doers and labourers to theyr callynge hys bleſſyng make them ryche. Euery man to put his childe to that maſter whiche is moſt excellent and connynge in that

craft, it is no nede to monish nor to exhorte your chyldren to be trew, of fewe wordes faythfull in dedes and promyſes, diligēt and ſeruiable to euery mā, obedīēt to their maſters, cleanly, quick, handſome and willing to do their commaundementes.

Trauailynge amonge ſtrāgers

Now whē thou haſt perfitely lerned thy craft, it ſhalbe profitable for the to trauaile into ſtraunge countryes, to ſe the worckynge and handlyng therof amenge other nacyons, whereby eyther thy ſelfe mayeſt learne both a perfyter practiſe and alſo more experiēce, or elſe they of the, may lerne ȳ ſame into thine owne profyt. And in ſo trauailing hold thy ſelfe modeſt, ſtyll and ſobre. medlynge not beyonde thine owne faculte: Be gentle, frendlye, faythfull and courteous to them, conformyng thy ſelfe vnto theyr honeſt faſhyons and godly maners. Beware of euyll companye and dronkenes, beware of lyght and wanton wemen, lerne no vyce nor euyl maners of thē, but onelye vertue and ſuch occupacions as are profitable, bryngе home connyng and vertue and no ſinne nor euel maners of whiche thou ſhalt ſe to muche, and to lytle of that good is. Cutte clothes, and yagged, and al to hacked hoſen, dyſfigure and defourme honeſte perſonnes, and declare lyghte

men

men and wantones in the hert.

But before al these experience seking, se that thou prouidest thy children honest mates (yf they desyre it) & let them rather liue together at home, and not one to departe any long tyme from the other, for trauayling into straunge cōtreys, bryng some yonge euyl disposed persons into great inconueniēces and naughty liuinge, as it was wont to be sayde of the Rome runners neuer to be good after.

The.xxiii.Chapter.

Yonge wemens apparel.

LEt not your yonge daughters be to proudly and costly apparelled, but modestly and honestly, for this gorgyous apparell is not els but a mynstrelsye, pypynge vp a daunce vnto all lecherye. Remembre that Peter saith. That the apparel of wemē may not be outwarde in broydred outlayed heere, which is an whorish fashiō, nor in hanging on of gold, or puttyng on of a costlye gorgious flaringe clothes. &c. The outward light apparel declareth a corrupt, proude & sinful inward hert. Let Shamefastnes, chastite, modesty, mekenes, few wordes, sadnes & sobriete, be the yong womans apparell to set forth her bewty. For after this maner in the olde time, saith Peter, were holy yong wemē decked of their matrones, & wer

i.Pe.iii.

obediēt to their husbādes. As was Sa
ra vnto Abrahā, calling hi lord, whose
doughters ye are as lōg as ye do wel.
Let the examples of Rebecca and Ra=
chel be at youre eyes, which godly and
fayre wemen desyring and seking the
loue of theyr husbandes were glad to
i.timo.ii please thē. Lerne also of Paul how to
tyre your selues. Beware ye woūd not
your pouertie & proude herte wyth to
precyouse and sumtuous apparell, yf
ye will go forth in your proude araye,
so neglecte you the doctrine of god and
procure your selues dampnacion.

But yf ye say ye decke your selues to
be the more clenlye, & so to please your
husbādes, I tel you againe, that there
is a meane & measure in euery thyng, &
according to euery state & degre there
is a comely apparel, which comlines &
measure no honest husbande nor honest
wife wilbe glad to transgresse and ex=
ceade. Such excesse and pride may pro
cure the dishonestye, and harme to thy
husbande.

whether gētle we men may go so ry= chely ap= pareled.

As for gentle wemen & such as are of
noble birth, whether they may exceade
in light & wāton apparel, or in appa=
rell to costly: I wil first aske thē whe
ther they be christen & faythful wemen
or vnfaythfull. Yf they be vnbeleuers,
then let thē walke as they list, & ẏ more

gor=

gorgious tenderlinges they be, the bet-
ter shal they please theyr head ꝑ deuil.
And seynge they haue wanton proude
spirites, they must nedes haue like gar
mentes to declare what they be with-
in in hert & mynd, with these wemē I
will not wrestle. But yf they be christē
faythful wemē. they maye knowe that
the holye Apostle Peter & Paule haue
written theyr exhortaciōs for sober ap
parel, vnto them whiche haue such ry-
che iewels, stones, gold and siluer, and
not to poze women that haue them not.
Seyng then that the worde of God is
principally spoken to you that be gen-
tle women of noble parentage (whiche
haue these riches & iewels, to lay them
awaye with all youre pompe & pryde)
and wilbe taken for christen folkes, thē
folow you the exhortacions of the mi-
nisters of Jesu Christ.

Moreouer ye shuld remembre what
is the very nobilite, and what maketh
gentle mē and wemē, that it is not ap-
parel, but mekenes, gentle behauiour,
discrete conuersacion, prudence, wisdō,
lerninge and vertue. And they that in
Christ Jesu are baptysed, are baptys-
sed into one body of Christe, where we
are al one & no differēce betwixt noble
nor bloude, poore nor riche. Galat.iii.
And therfore in this respect ther is no

boast to be made of bloude, but remember ye noble quene Hester, which said. Thou knowest my state, O Lorde, and that hath the signe of preeminence and worship which I beare vpō my head, what time I must go forth to be sene, & that I abhorre it as an vnclene cloth, and ye I weare it not whā I am quiet alone by my selfe. God therefore hathe geuē you ryches to dystrybute them to the poore, and not to mayntayne youre prydtherwith. So were iewels bestowed euen amonge the Heythen, for at Rome was a lawe called Lex oppia, wherby all pompe & excesse of raiment was forbyddē al honest wemen, & they were commaūded ye none how myghty or riche so euer they were (shoulde not weare aboue an vnce of gold vpō their bodyes.)

Cipriane saieth that wemen all be it they be ryche, yet therfore oughte they not to vse the more pompe & pryde, but to knowe those onely to be rich whiche are ernest in godly workes & helpinge the poore. A shamefull and blasphemous thing it is to weare syluer, gold, veluettes and sylkes, and to suffer the pore to want clothes and fode: Yea, she that proudely decketh her self, destroyeth her owne soule, & geueth other folkes occasiō of destruccion. For she stereth

reth vp euill affeccions & lustes in thē that behold her: yea, such one is poison and sweard to them ẏ see her. Neither maye suche gorgious flarynge proude wemē be iudged godly nor honest, And therfore said Paul. That euery womā cōminge into the church to praye or to heare the word preched, must be honestly couered, & especyally her head, for if she come in bare headed, or shewīg any parte of her heare (as some laye it out, and many haue borowed heare) she dishonest her heade which is her husbād: let them therfore be decked and couered with cōmely veales, for the angels which are ẏ ministers and messāgers of God. And what madnes were it to come into the church vnder a pretēce of humblenes to praye to God for grace, wherby such proud fashions thou prouokest his heuye wrath vpon thee. Ie were better for such people to be thrust into a sacke, wyth a mylstone hanged aboute theyr neckes (as Christ saieth) drowned, then thus to offende anye one of the leaste in the congregacyon.

i.cor. xi.

Mala. ii

What shame God threateneth vnto such proude persones, ye may read Esay. iii. saying: That for their chaynes of golde they shall haue halters of hempe, and fetters & colers of yron, for theyr

theyr muske & pomaunders, they shall haue styncke for their broydred heere, euery man shal se them balde, and for their stomachers of gold thei shal wear sacke, which all w̄ a miserable destruc cyon of Israel and Juda by the Assi= rians and Babilonites came iustely to passe in the daies of these kinges, Joa chas, Joachim, and Zedechias.

xxii. cha tiii. li. re gū, &c.

Wherfore let euery honest woman, ac= cordinge to her state and abilyte, be cō= mely, clenely, and honestly apparelled, auoyding all sluttyshnes and vnclen= nes, and so teche their children, and re= frayne from al excesse and superfluite, that God maye be praysed and no man offended at your apparell, rather gar= nished with vertue and outwarde ho= nestye, then wyth pryde whiche procu= reth you enuy, and it will in conclusion haue a shameful fall.

¶ The. xxiiii. Chapter.

¶ How doughters and maidens must be kepte.

Silence

NOw to returne to yong dough ters how they shuld be istruct in prayer and knowledge of theyr Christen religion accordynge as it is set forthe in dyaloges and insty= tucyons of the Christians, yet shall they not be to busy in teaching and rea sonyng openly, but there to vse sylence

and

and to learne at home, openly to heare and at home let them reason and teche eche other. Neyther would I haue thē euer shut vp, as it were in a Cage, neuer to speake nor to come forthe, but sometymes to see the good fashions, & honest behauours of other, for to kepe them euer in mewe is ynoughe eyther to make them starke fooles, or els to make them naughtes, when they shal ones come abrode into companye. As for this thing, euery discrete parente shal know by the forsaid rules, howe to order them, to auoyde all wantones, and nycenes in wordes, iestures, and deades, to eschewe al vnhonest games and pastymes, to auoyde all vnhonest loues, and occasyons of the same, as vnhonest daunsynge, wanton cōmunicacion, company wyth rybaldes, and fylthy speakers. Teache thē to auerte their sight and sences from al such inconueniences, let them auoyde ydlenes, be occupyed eyther doynge some profytable thinge for your familye, or els redynge some godly boke, let them not reade bokes of fables, of fonde and lyght loue, but call vpon God to haue pure hertes and chast, that they might cleue onely to their spouse Christ, vnto hym maried by faythe, which is the most purest wedlock of vs al, pure virgines,

gynes, beynge both maryed and vnma
ryed. Euil woꝛdes sateth Paule, coꝛ=
rupt good maners, vnclennes & couet=
teousnes, let them not ones be named a
monge you, noꝛ no folysh ribaldry tal=
kynge, noꝛ lyght iestynge, whiche are
not comely, but be occupyed in pꝛaiers
and thankes geuynge. Bokes of Ro=
byn hode, Beues of Hampton, Troy=
lus, and such like fables do but kindle
in yers lyke lyes, and wanton loue,
which ought not in youthe wyth theyꝛ
fyrst spettle to be dꝛonken in, lest they
euer remayne in them. Yf ye delyghte
to synge songes, ye haue the psalmes
and many godly songes, and bokes in
Englysh right fruteful & swete. Take
the new testamente in youre handes,
and studye it dylygently, & lerne youre
pꝛofession in Baptyme to moꝛtyfye
your flesh, and to be renewed in ꝯ spy=
rite, lerne ꝯ vse of the Loꝛdes supper
to remember hys death, and to geue
hym perpetual thankes foꝛ thy redēp=
cion. Mothers muste also teache theyꝛ
daughters to woꝛke, to loue their hus=
bandes and childꝛen. And let them lay
their handes to spynne, sewe, weaue.
Lerne them to woꝛke. &c. Foꝛ the noblest wemen, both amōg
the Heathen Romans, and Grekes,
and Hebꝛues, had greate commenda=
cyons foꝛ theyꝛ huswyfely woꝛkynge

wyth

wyth their handes, as ye may reade of Salomon, saying: He that fyndeth an honest faythfull woman, she is moze worth then precious perles The herte of her husbande maye sauely truste to her. All ỹ dayes of her life wil she seke hys profyte. She occupyeth woll and flaxe & laboureth gladly with her handes. She is lyke a marchantes shippe &c. It is expedient that a mā handfast not his daughter before he hath good experience of her huswifrye, and gouerninge of an house. For it becōmeth her better to haue a payer of roughe & harde handes, then to be fayer & softe, glisteringe with ringes or couered cōtinually with smoth gloues. And let the parentes beware that they bringe thē not vp tenderly, wātonly, and dilicately, or to nyceiye. And at due tyme let them be prouyded for, so that they may gouerne their owne houses with their owne husbandes.

¶ The.xxv.Chapter.

Of dyuorce.

Here shoulde I also saye somewhat concernynge diuorce, because it lyeth vnder the tytle of wedlocke (and is permytted for the welth and health of men) yf other Christē lerned persons had not writtē sufficiently therof afore. Agayne, the matter

matter of dyuorce belongeth rather to the office of iudges, thē to ſuch pꝛiuate perſones as I here wꝛyte vnto. Yet foꝛ ꝯ opening of the cauſe I wyl make this ſhoꝛt declaracion.

diuorce. Eraſ. in his Annotaciōs vpon the fyꝛſt Corint. vii.

Firſt, that is called a Juſte dyuorce, when as nether partie may take the other againe, ſo is it in the liberte of the fautleſſe partye to marꝛy another. Andtherfoꝛe did Chꝛiſt tel the Jewes that theyꝛ dyuorce, whiche was foꝛ euery light cauſe they liſted (their own hardnes ſo requirynge) was no true oꝛ iuſt diuorce, but a permyſſion foꝛ theyꝛ own hardneckednes, vnto the whiche fayned diuorce, Paul hauing reſpecte ſayd conſtantly to them that ſo lightely when they lyſted would haue a bill of diuorcement. To the maryed, not I, but the Lorde commaundeth, that the wyfe be not dyuorced from her man, but yf ſhe be, foꝛ any lyght cauſe by anye ſuche yewyſh permyſſion foꝛ their hardneckednes ſake (foꝛ ſuch factions become not you which are Chꝛiſtened) yet let her abyde vnmaryed, oꝛ elſ be reconcyled to her huſbande. And lykewyſe of the man.

Diuorce met is a medicine

Dyuorce is permytted of God, foꝛ the welth and medicine of man, and foꝛ amendment in wedlok. But lyke as al maner of medicynes (and ſpecially ſome

as they that go nigheſt death, as to cut of hole mẽbres. &c. Iare very terryble. So is diuorce in dede a medicine, but a perelous and pyteful. Now there be founde ſurgeons that haue good fortune and grace of God in cuttynge of whole members, yet let euerye one of vs beware, that he nede no ſuch medicine. Euen ſo muſte all maryed folkes moſt diligentlye eſchue all occaſyons of dyuorce, and know we that they muſte proue a painful medicine yf they wyll haue diuorce to be their comforte.

Secondly, No man ought to thinke, that it is lawful for hym to put away hys wyfe for euery cauſe he lyſteth. For whan the Phariſes aſked oure Lord, yf a man might put awaye hys wyfe for euery cauſe he lyſteth. He anſwered. No, and ſayd: Who ſo putteth away his wyfe, except for the cauſe of fornication, & maryeth another, breaketh wedlock. &c. Likewiſe ſaieth he alſo. Math, v. And ſo ſayeth Paul vnto the maried, commaunde not I but the Lord that ỹ wife ſeperate not her ſelfe from the man. But yf ſhe ſeperate her ſelfe that ſhe take none other, or elſ be reconſiled to her huſbande. Lykewyſe muſt ỹ huſbād do toward ỹ wife. Therfore is it a vaine opinion to thinke (as ſome do) that they muſt ſtraight waye

be diuorced whan the husbāde can not agree with hys wyfe, for anye matter partaynynge to the house, and so forth for al maner of occasiōs their list. They should rather loke to be at one agayne. And yf the one be runne from the other to come agayne together shortely.

No man may dyuorce him selfe

Thirdly thoughe they be perswaded to haue lauful occasiōs of diuorcemēt, yet maye they not be iudges in theyr owne causes, nor take oughte here in hande by theyr owne auctorite, but let their matter come before their ordinate Judge. For no law permytteth ẏ here to do after thine owne pleasure, what thou thinkest best.

Judges maye make diuorce.

Fourthly, the iudges also may not separate maried folkes immediatly, & in al the haste, but attempte all maner of reconcyliacion, and differ the dyuorce whyle there is hope of amendemēt and vnyte. Agayne, weye the matter wyth dyscrecion, and grauyte of iudgemēt & pondre this well ẏ where as are right occasions of diuorce, they ought to laye no snare vnto ẏ innocēt, nether to permytte the vycyous person to haue hys wilful purpose.

Fyfthly, what the righte occasyon of diuorce is, hath Christ mēcioned in the gospel, & named whoredom or aduoutrie. With the which no doute he hath

not

not excepted lyke and greater occasiõs but vnderstode and compzehended thẽ therein. Foz the holy Apostle also did leaue infidelite as an occasiõ of diuozce 1. Coz. vii. Manifest it is also, ỹ wedlok was partly instituted foz ỹ eschewynge of aduoutrye. Wherefoze when the gyltie partie is dyuozced, ỹ vngyltie is at lybertie to mary againe, yf he oz she can not liue soole, accozdynge to Paul. If thou canst not be chast mary, foz better it is to marye, then to burne in concupiscence.

Mozeouer ỹ faithful and vertuous Emperours, as holy *Constantine*, *Theodosius*, *Valentinus*, *Anastasius*, & *Iustinian*, decreed other thinges also to be lawfull occasyons of dyuozce, as murther, poysonynge and such like, as it is eutdẽt in *Cod. lib. v. Tit. xvij. de repudiis. &c.* Euery reasonable man then consydze that God dyd ordeyne wedlok foz ỹ honestie and welth of mã, and not foz hys shame & destruccio. They therfoze that in no case wyl helpe the oppzessed persone, noz in any wise permitte diuozce to be made, do eũ as ỹ pharises which by reason of the cõmaundemẽt of ỹ sab both after the letter, suffred men to be destroyed and to perysshe.

The vngyltie may mary after ỹ diuozce

Sixtely. The papistes haue fozbydden the innocent and vngyltie parte to

marye after the diuorce made. Which yet was nothyng els but euen violently to cast a snare aboute poore peoples neckes, and to drawe them vnto vice & synne. For the dyuorsed couldc not refrayne, and mary they wer not permitted, therfore with violẽce wer they forced vnto whordome. But Paul sayeth other wise. Better is it to mary then to burne, & God ordeyned wedlok for the auoydyng of whoredome.

As touchinge the person that cõmited the offence, to the dyuorse, he was punished with deth, what nede we thẽ to reason for the mariage of the vngilty? Therefore where as some obiect Pauls wordes, saying: The womã is bound to ꝯ law so long as her husband lyueth, but when her husbande dieth, she is fre to mary vnto whom she wil, only that it be done in ꝯ Lord. It hindreth not our purpose, for wher as the aduoutrer doth yet lyue, it is agaynste Gods commaũdement, which hath cõdemned him to death already, therfore in such a case the faithful esteemeth him but dead, though (thorow the negligẽce and sufferaũce of the worlde) he be yet alyue. It is no reason ꝯ such suffraũce should debarre the vngylty from hys fredom and right, seyng the iudges do not iustice.

Thus

Thus muche thoughte I with fewe
wordes to speke concernyng dyuorce.
And here withall do I hartely exhorte
all faythfull maryed folckes that they
Christenly and louingly agre amonge
them selues, and so lyue that they neve
no dyuorsemente. Therefore muste
they heartely call vpon God,
that he wyll haue mercye
vpon them, and graūte
grace vnto them
(and vnto all
suche
as are maryed) that they may
lyue well and vertuously
together. AMEN.

(☞)

*

☞ A Table wherein thou shalt fynde, in what leafe euerye chapter begynneth, what is contained in the same chapter, and also all other pryncipall thinges contained in this boke.

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Anno incarnationis Christi.
M.D.LII.

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